AN

ESSAY

Concerning the

Reſtoration

OF

Primitive Chriſtianity,

In a Conduct

Truly Pious and Religious.

The ſecond Edition with Additions.

By THOMAS BEAVEN

LONDON:
Printed and Sold at the *Bible* in *George-Yard Lombard-Street*, 1729.

BRITISH MUSEUM

THE

PREFACE.

THE Love of God, *and of the* Souls *of* Men, *prevailed with me to write the following Treatiſe; to pay the Debt I have long owed to my fellow Creatures, in entreating them to enter into their own Hearts, and learn* Piety *and* Religion *of* God himſelf, *who ſpeaks* there *by his* Spirit *as never Man ſpoke: who ſpeaks* there *to much better Purpoſe, with* clearer Evidence *and* Demonſtration *than* Men *can* ſpeak: That their Faith might not ſtand in the Wiſdom of Men, but in the Power of God. 1 *Cor.* ii. 5.

Which is the only Remedy, *as I apprehend, for* reſtoring Piety *and* Religion *to its* primitive *Purity and Beauty, in an Age wherein the exceſſive Pretenſion to Power, in* ſome *of the* Clergy, (*perhaps not of the beſt Lives*) *have made a great many Men of* excellent *Capacities* too looſe, *and* indifferent *unto* Piety *and* Religion.

'Tis ſad to think, that becauſe ſome high Pretenders *to* Religion, *who are of bad Lives and Principles, would exerciſe* Dominion *over the* Faith *and* Conſciences *of others, and turn* Religion *into* wordly *Riches and Immunities, make* Gain *their* Godlineſs, *and the* Luſt *of* Power *their* earneſt Purſuit: (*I ſay 'tis ſad to think*) *that therefore* Religion,

the

the moſt noble *and* neceſſary *Thing in the World, ſhould fall below the* Regards *of Men.*

Becauſe Men of bright *Parts and* great *Ingenuity, have by the* Force *and* Power *of* Reaſon, *baffled thoſe* exorbitant *Claims; to think therefore* God *doth not afford Men any* ſuperiour Light *and* Aid; *this is to run into the other Extream.*

For tho' none of the real *Injunctions of* Religion *and* Piety *are, or ever can be contrary to* right Reaſon, *yet the* common Reaſon *of Man ſtands in Need of* Light *and* Help *from Heaven, for attaining the* true *Knowledge and Practice of* Religion *and* Piety; *as the great* LOCK *acknowledgeth, in the Quotations I have made from him in my fifth*

Chapter. Which Light *and* Help *from* Heaven, *is ſo far from being* deſtructive *or repugnant to* Reaſon, *that 'tis the* divine Spirit *which* enlightens *and* influences *the* noble *Faculty of* Reaſon, *to the higheſt Pitch of Knowledge and Certainty in heavenly Things, and gives it the greateſt Repoſe, Delight and Satisfaction: Nevertheleſs, Reaſon and the Spirit of God remain always two ſeveral Powers and Principles in Man; of different and diſtinct Natures, the one* Human *and the other* Divine. *And what* Lock *ſays of* Revelation *as contained in the Scripture,* viz. *that 'many are beholden to Revelation, who do not acknowledge it.* Vol. ii. Fol. 535. *May as truly be ſaid of the Light and Influence*

of

of the divine Spirit *in the Hearts of Men.*

For Men ſometimes finding clear Diſcoveries of God in their Minds, and of their Duty to him on the one Hand; and of the Darkneſs, Impurity and Unpreparedneſs of their own Hearts for his Service, on the other Hand: are apt to impute thoſe Diſcoveries to the Light and Activity of their own Reaſon; or not to acknowledge that they are beholden to the immediate Revelation of God's Spirit within them for ſuch Diſcoveries: when one would think nothing in it ſelf could be clearer, than that Darkneſs cannot give Light for the Diſcovery of it ſelf; For whatſoever doth make manifeſt is Light *

* Eph. v, 13.

Reaſon corrupted and depraved by vicious Habits, cannot diſcover the Corruption and Depravity of it ſelf, without Light from Heaven gives it ſuch Sight; much leſs can it without ſuch Help, know God and divine Things.

'It was all purely the Work 'of Grace (*ſays the great* Lock) 'for they were all dead in 'Treſpaſſes and Sins, and 'could do nothing, not make 'one Step or the leaſt Motion 'towards it —— 'tis God here '(*ſays he*) does all by Revela-'on, of what they could ne-'ver diſcover by their own 'natural Faculties — and be-'ing thus quickened by the 'Spirit (*ſays he*) may as Men 'alive, work if they will. *Vol.* iii. *Fol.* 359.

To

To deny Men the Influences of the divine Spirit, is to leave them without God in the World. To ſay the Light of humane Reaſon, without Light from any thing above it, is the Light of God's Spirit, or the only Light that is in Man, is to take one of the moſt effectual Courſes that can be, to overturn the Chriſtian Religion, which is founded on divine Revelation, and can only be ſavingly underſtood and practiſed by the Influence of the ſame Spirit which gave it Being. It caſts a very ill Aſpect on Devotion, and directly and unavoidably tends to render all Addreſſes to God for Light and Help from him, rediculous and inſignificant: for if we our ſelves without any immediate Influence aud Aid from him,

are able by the Exercise of our own natural Powers and Faculties, to know and practise our whole Duty, to what Purpose do we ask Light and Aid from him?

This Scheme tends to take off all Dependance upon God, and the Light and Tuition of his holy Spirit, for Understanding and Strength; and to bring Men to depend on themselves and their own Sufficiency, the fatal Consequence of which too much appears in the World already, in the loose and vicious Lives of Men; and is too likely to appear in a greater Degree, unless Men can be perswaded to forsake the evil Ways of their own Hearts, address themselves to God, and depend upon, and become subject to the Light

and Power of his good Spirit in their own Souls.

It was therefore my principal Deſign in the following Undertaking, to ſet before the Eyes of Men, and make it as plain to them as poſſibly I could, that the Light of their Spirit and of God's Spirit are of different and diſtinct Natures and Kinds. That their own natural Powers and Faculties alone are not adequate for attaining to the Knowledge and Practice of true Piety and Religion; and that therefore they muſt apply themſelves to God for Light *and* Help *from Heaven, who is ready to* ſhine into their Hearts.* *and to* work in them, both to will and to do of his own good Pleaſure. ‖ *if they will but withdraw their*

* 2 Cor. iv. 6. ‖ Phil. ii. 12. 13.

their Hearts from this World, and turn them to him, that he may purge them from Evil, and dispose them to Vertue and the Love of himself; and prepare them for such divine Sensations of his Goodness, as will fill them with inconceivable Delights, with Joys unspeakable and full of Glory. ¶ *In Comparison of which, all the Pleasures of this World are Nullities and Vanity.*

I shall only add that on the various Subjects treated of in the following Pages, I have endeavoured, according to the best Light I had, to speak of them as clearly and distinctly as I could (which is all that can be expected from me) that the Reader might form with as much Ease as possible, right

Ideas

¶ 1 Pet. i. 8.

Ideas thereof: and from thence take Occaſion, if he ſhall be piouſly and religionſly inclined, to make Trial of the inward Ways of Vertue, and taſte and ſee that the Lord is good and gracious.*

May it pleaſe Almighty God, to make this ſmall Tract of ſuch Uſe to ſome Souls, and I ſhall think it Satisfaction enough for all my Labour and Pains therein. To that End I commend my Reader, to the Conduct and Guidance of his good and holy Spirit.

* Pſal. xxxiv. 8. 1 Pet. ii. 3.

THE

CONTENTS.

Chap. 1. *Of the Reason and Design of Piety and Religion.*

Chap. 2. *Of Salvation by Jesus Christ.*

Chap. 3. *Of the Power and Operation of the Holy Ghost.*

Chap. 4. *Of the Necessity of divine Illumination, and that the Light and Operation of God's Spirit, and the Light and Operation of Man's Spirit are different and distinguished the one from the other.*

Chap. 5. *Containing some Testimonies of modern Authors of different Perswasions to the Truths maintained in the foregoing Chapter.*

Chap. 6. *Of the Freedom and Liberty of Man* &c.

Chap. 7. *Of Reason.*

Chap. 8. *Of Prayer.*

Chap. 9. *Of Preaching.*

Chap. 10. *Of the spiritual Baptism of Christ and his divine Supper.*

Chap. 11. *Of the Possibility and Necessity of keeping the Laws of God in this Life, by the Assistance of the Grace of God.*

The Conclusion.

An

An Eſſay concerning the Reſtoration of Primitive Chriſtianity &c.

CHAPTER I.

Of the Reaſon and Deſign of Piety and Religion.

THERE is nothing more becoming rational Creatures, than an early and conſtant Conſideration of the Cauſe and Deſign of their Being; how they came to have Exiſtence in this World, and for what End.

It is prepoſterous to think that our Exiſtence was the Effect of meer Chance and Accident. The wonderful Order and Contrivance of the Parts, of which Man and the whole World of Beings are conſtituted

conſtituted; and the Support and Subſiſtence of ſuch an innumerable Company of Beings, in ſuch Beauty and Harmony, as is evidently maintained in the Univerſe, prove nothing leſs, than that the ſame is the Effect and Deſign of incomprehenſible Wiſdom. So that it ſeems impoſſible for any Man, who gives himſelf the Liberty of Thinking, to doubt the Exiſtence of a Being, who made and ſuſtains ſuch an infinite Number of Creatures: Which Being, we juſtly call Almighty God. So that hence the Cauſe of our Being is clearly manifeſt.

The next Thing to be conſidered, is what we may reaſonably conclude, this infinitely wiſe, and Almighty Being, deſigned in the Production of Mankind.

Can it reaſonably be thought, that he intended any thing leſs than their Felicity according to their ſeveral Capacities, as well as his

his own Glory? That Man, whom he hath made the nobleſt of all his Creatures here on Earth, endowed with Reaſon and Underſtanding, was not in an eſpecial Manner, deſigned to be a Partaker of the Fruition and Felicity of his Maker?

That, *Man*, as to his Body, is provided for in a Degree above the Beaſts of the Field, the Fowls of the Air, the Fiſhes of the Sea, and all other animate Beings, who have the Life of Senſation, whom they all fear in Virtue of the natural Dominion God hath given him over them, will, I doubt not be readily agreed; and that he conſiſts of Body and Soul, an outward and an inward Man, endowed, ſeverally, with their proper Senſes adapted to the Knowledge of Things external and internal; thoſe of the Body, for his being converſant about outward things; and

and thoſe of the Mind, Soul or intellectual Spirit; for his Perception and Enjoyment of internal and ſpiritual Objects, is evident And for the Accomodation and Felicity of theſe, 'tis moſt reaſonable to believe, that God in his infinite Goodneſs hath made plentiful Proviſion.

For can it be thought, that the infinite and gracious God, ſhould make leſs Proviſion for our Souls than for our Bodies; that he who hath ſo richly provided for our outward Man, ſhould neglect the better and nobler Part of us, our Souls? That he who hath provided a beautiful external World, for the Pleaſure and Entertainment of the Senſes of our outward Man; ſhould not alſo have provided a much more beautiful and glorious World, for the Pleaſure and Entertainmeut of the ſuperior Senſes of our inward Man?

For

For as the Senſes of the inward Man, muſt needs be as much more excellent than thoſe of the outward Man, as the inward Man is more excellent than the outward; ſo conſequently, muſt the Objects of Senſation of the former, be much more excellent than the Objects of Senſation of the latter.

Theſe Conſiderations afford a ſolid Foundation for a noble Purſuite of true Religion, and the attaining the Knowledge of the things of the heavenly Kingdom, for when Men are fully perſwaded, that they have inward Senſes ſuited and adapted to the Knowledge of God, and Enjoyment of him; they will not (if they conſult their own Intereſt) ſet their Hearts on the ſhort lived Pleaſures and Enjoyments of this World, which we every Day ſee to be exceeding tranſitory and uncertain;

but

but being as it were looſe and indifferent, as to the things of this Life, will ardently ſeek a divine Senſation of the Pleaſures and Enjoyments of the ſpiritual Kingdom, called in the ſacred Writings *the Kingdom of God*: which will afford them more Satisfaction and Delight, than the Increaſe of the Corn, Wine and Oil, of the Earth can do.

We are to be here but a very little Time, and 'tis hard to think that that noble and excellent Part of us, our Souls, or inward Man, endowed with ſuch wonderful and extenſive Capacities, which nothing leſs, than the Knowledge and Enjoyment of God himſelf, can truly and compleatly ſatisfy, will be diſſolved with our Bodies: tho' were it to be ſo, which is entirely irrational to think from the Nature of Things: yet a Life in this World, in

in which, thoſe noble Powers and Faculties of the Soul, are enlightned and actuated by the divine Spirit, and brought into a real Senſation of the Things of the *heavenly Kingdom*; whereby our evil Inclinations and Paſſions, which give us ſo much Uneaſineſs while they are predominant, would be brought under and mortified; and the Love of God and our Neighbour, a quiet and ſerene Mind and Conſcience, one of the greateſt Bleſſings on Earth, will naturally enſue; ſuch a Life cannot but be the moſt deſirable and delightful. And therefore, it may very well be ſaid, that *Godlineſs hath the Promiſe of the Life that now is*, as well as, *of that which is to come*.*

It hath been too much, more is the pitty, the Deſign of a Generation of Men, who have called themſelves

* 1 Tim. iv. 8.

themſelves *God's Prieſts* or *Miniſters*, among *Heathens*, *Mahometans*, *Jews* and *Chriſtians*, to render Religion very myſterious, and thereby themſelves more neceſſary than there is juſt Occaſion for, which they have improved to the accumulating the Power and Riches of this World to themſelves; to the great Scandal and Damage of true Religion, and to the exceeding Diſcouragement of the Purſuit of divine Knowledge, and a true Senſe of God and Goodneſs among Mankind. Erecting a Dominion over the Conſcience of the Laity, and dealing out to them ſuch *Creeds* and *Syſtems* of Religion as they thought fit, in the ſeveral Parts of the World, where they had Power, which, the unthinking Part of Mankind have been obliged to receive, on Peril of the Loſs of the good Things of this Life,

and

and as far as in them lay, Damnation in the Life which is to come.

Tho' at the ſame time nothing can well be plainer, than, that the Knowledge of the Chriſtian Religion, is adapted to Men of inferiour, as well as ſuperiour Capacities; the Souls of the former being as precious in the Eyes of God, and as capable of enjoying him, as the latter. And therefore it is, that as God affords Mankind an *external Luminary*, the Sun in the Firmament for their Bodies, by which Medium, Men may ſee the Things of this World, without the Help of the Magiſtrate; ſo he alſo in his great Mercy, affords an *internal Luminary*, the *Sun of Righteouſneſs*, for their Minds; whereby Men may ſee the Things of God, and of the World to come, without the Help of Miniſters.

It is true, that the Miniſters of Religion themſelves being turned to God, have been, and ſtill are of great Uſe, in turning People to this *Light of God* in their Souls; adviſing them to open their inward Eyes to it, and to walk therein, that they may know and underſtand for themſelves, and feel in themſelves the bleſſed and divine Senſations of *Gōd in Chriſt, reconciling them to himſelf*: and taſte of the Sweetneſs and Love of God, in turning from Darkneſs, from Ignorance, and evil Works, exhorting them to exerciſe thoſe noble Powers and Faculties of their Souls, under the Influence of the divine Spirit in their own Hearts; whereby they may come to know the Will, Mind and Law of God to themſelves, and not pin their Faith upon any Man, Counſels or Synods of Men, but only upon the

the *Holy Ghoſt*, and the *Sacred Scripture* which proceeded from it, and they who have the benefit of this holy Writing, which was wrote by *the Movings of the holy Ghoſt* * will, by the ſame Spirit, if they duly apply to it, come to underſtand ſo much of the Scripture, as is neceſſary for their Salvation.

It was about 2400 Years after the Creation of the World, before Mankind had any external written Law, for the Rule and Conduct of their Lives, ſo far as appears by either ſacred or profane Hiſtory; in all which Time, Mankind, generally ſpeaking, had only for their Rule of Faith and Manners, the *external Creation* as a Monitor to their outward Senſes; for Evidence of the Reality and Certainty of the Exiſ-

* 2 Pet. i. 21.

tence of the Supreme Being: and the *internal Impreſſions*, God by his divine Spirit, made upon the Capacities and Powers of their Souls, or inward Man; and perhaps ſome of them oral Tradition deliver'd from Father to Son.

'The Love and Favour (ſays the memorable *John Hales*, in his Golden Remains pa. 1.) which 'it pleaſed God to bear our Fa- 'thers before the Law, ſo far 'prevailed with him, as that 'without any Books and Wri- 'tings, by familiar and friendly 'Converſing with them, and 'communicating himſelf unto 'them, he made them receive 'and underſtand his Laws: their 'inward Conceits and Intellectu- 'als being after a wonderful 'manner, as it were *figured* and '*characterʼd* (as St. *Baſil* expreſſes 'it) by his Spirit, ſo that they 'could not but ſee, and conſent unto

unto, and confeſs the Truth of them. Which Way of manifeſting his Will, unto many other gracious Privileges which it had, above that which in after Ages came in Place of it; had this added, that it brought with it unto the Man, to whom it was made a Preſervation againſt all Doubt and Heſitancy, and a full Aſſurance, both who the Author was, and how far his Intent and Meaning reach'd. We that are their Off-ſpring, ought, as St. *Chryſoſtom* tells us, ſo to have demeaned our ſelves, that it might have been with us as it was with them, that we might have had no need of writing, no other *Teacher* but the *Spirit*, no other *Books* but our *Hearts*, no other Means to have been taught the Things of God.

And then when God, becauſe of the *Tranſgreſſions of the Jews*, committed his Will to Writing in Tables of Stone on Mount *Sinai*, *untill the Seed* (Chriſt) *ſhould come* * who were but a very ſmall Part of Mankind, and afterwards inhabited but a ſmall Tract of Land, at the Head of the *Mediterranean* Sea; the Reſt of Mankind, were ſtill left to the ſame Means, for their Conduct and Behaviour, as they had before.

And tho' God added to the Seed of *Abraham* an *external written Law*, yet 'tis inconſiſtent with his Goodneſs, to think that the other Means, which he then afforded the reſt of Mankind, which was the only Means that all the World had before, to know and do his Will, were not *ſufficient* for their pleaſing *Him*, and *being*

* Gal. iii. 19.

being happy; eſpecially if we conſider, that the *Ten Commandments* contained in the two Tables of Stone, brought down by *Moſes* from Mount *Sinai*, are but a kind of Tranſcript of the moral Duties, wrote by the Finger of God, in the fleſhy Tables of the Hearts of Mankind in general*

CHAP. II.

Of Salvation by Jeſus Chriſt.

GOD did upon the Fall and Diſobedience of Man, inform him of a Saviour, as is generally underſtood by theſe words viz. *I will put Enmity between thee* (the Serpent) *and the Woman; and between thy ſeed and her ſeed, It ſhall bruiſe thy Head.* † Which Seed, here called the Seed of the

* Rom. ii. 14, 15. 2 Cor. iii. 3. Jer. xxxi. 31. Heb. viii. 10. *and* x. 16. † Gen. iii. 15.

Woman, becauſe, *as concerning the Fleſh, in the Fulneſs of Time*, (the Time appointed by God) *He* viz. *Chriſt was to be born of a Woman*, did doubtleſs then exiſt when this Promiſe was made, and had ſo done, as to his Divinity, from Eternity; and which Seed, properly the Seed of God, hath been accordingly ſown in the Hearts of all *Adam's* Poſterity, to bruiſe, bring down, and deſtroy the Seed of Satan there: And good Men in all Ages, who have attended to its Influence and Operations on the Reaſon, Underſtanding and Faculties of their Souls, and have been ſubject to the Law and Regulations; it would introduce, bring in, and eſtabliſh there; have been Witneſſes of the Power and Force thereof, *To deliver them from the Bondage of Corruption; to ſet them free from the Law* (or Power)

er) *of Sin and Death.* * Whereby they have been brought to experience Peace and Joy from God in their own Hearts; which transcendent Delights, infinitely surpass all the Pleasures of this World.

In due Time, this Seed *took Flesh in the Womb of the Virgin* Mary *according to Scripture.* † Which is reckoned, was about 4000 Years after the Creation of the World; *was born in* Bethlehem § in the Land of *Judea*; did many *mighty Miracles* among the Jews, to convince them that *He* was the *promised Messiah*, whose Coming they were then in full Expectation of; *lived* a most exemplary Life; *taught* a most excellent and heavenly Doctrine, recorded by the 4 Evangelists; *submitted* to the shameful Death

* Rom. viii. 2. † Luke i. 31. Gal. iii. 19. *and* iv. 4. § Mat. ii. 1.

of the Croſs, to make *Atonement and Propitiation for the Sins of the whole World.** (So that all who lived before that *Offering* was made, as well as they who have lived ſince, that were ſubject to this Seed and Light in their Hearts, have had the Benefit of that *one Offering*:) *He was buried, and the third Day roſe again from the Dead according to the Scriptures* ¶ and was converſant with his Diſciples about 40 Days *concerning the Things of the Kingdom of God* † and the great Work he had for them to do in this World; which he commanded them not to enter upon, till they had received the *Power* of the *Holy Ghoſt* ** which *alone* was *adequate* to the Undertaking, and which he ordered them to wait for at *Jeruſalem*; And then *He* was

* Rom. v. 11. 1 John ii. 2. ¶ 1 Cor. xv. 4. † Acts i. 3. ** Acts i. 4. *to* 8.

was *taken up into Heaven** and[d] *ſet at the right Hand of God the*[e] *Father,† where he ever liveth to make Interceſſion for them that come unto God by him ¶ By whom God will judge the World in Righteouſneſs, in the Day he hath appointed§ when all that are in the Graves ſhall hear his Voice, and ſhall come forth, they that have done Good, unto the Reſurrection of Life, and they that have done Evil, unto the Reſurrection of Damnation.***

CHAP. III.

Of the Power and Operation of the Holy Ghoſt.

ACcordingly as the *Apoſtles* were met with *one Accord* in *one Place* at *Jeruſalem, the*

* Acts i. 11. † Eph. i. 20. Col. iii. 1. ¶ Heb. vii. 25. § Acts xvii 31. ** John v. 28, 29.

*Holy Ghoſt came upon them, and they were all filled with it, and began to ſpeak with other Tongues, as the Spirit gave them Utterance.** And thus having received the *Gift* of the *Holy Spirit* as *Miniſters*, they preached and taught the Things concerning the *Kingdom of God* far and near, as they were *led* by the *divine Spirit*; which *Kingdom* they now *ſaw* and *knew* to be a *ſpiritual Kingdom*, contrary to what they had before thought of an *earthly* and *worldly Kingdom*; and they as their *Lord* and *Maſter* before them, were *truly received* by ſuch only as ſubmitted to *the Teachings and Drawings of God the Father*, in their own Hearts, ¶ *enlightning and quickning* the *Powers* and *Faculties* of their own Souls. For tho' the Miracles, the

* Acts ii. 3, 4. ¶ John. vi. 44, 45.

the *Lord Jeſus* and his *Apoſtles* did amongſt Men, were ſufficient to confirm the Truth of the *Goſpel Miſſion*, and to evidence their being *ſent from God*, yet as their *teaching* was *by* and *from the divine Spirit*, ſo 'twas not poſſible that the ſame ſhould take *Effect unto Salvation*, in them who heard, but as the *ſame Spirit* enlightned and wrought upon the Intellects and Powers of the Souls of them who heard; by turning their Thoughts and Minds *inward*; to attend the purifying Work and Power of the *heavenly Kingdom within them* * And this Way, and by this Means, the true and ſaving Faith of the Lord Jeſus Chriſt, then was and ever will be received and maintained by Mankind. And all Notions, Syſtems and Creeds of

* Luke xvii. 21.

Chriſtianity, ever did, and ever will prove empty and unprofitable to the Souls of Men without it.

Hence the *Fruitleſsneſs* of any Miniſtry, not brought *forth* and *conducted* by the *divine Spirit*, in a *Heart waſhed from Wickedneſs*, and *created a new* by the *divine Word*, does very eaſily appear; and to how little Purpoſe it is to ſend Men to Univerſities and Academies, to give them human Learning only, and teach them School Divinity, to make them Miniſters of Chriſt. A *human* Qualification for a *divine* Vocation, Oh prepoſterous! Here is the Origin of the principal Miſchief, Confuſion and Damage, which Chriſtianity hath ſuſtained ſince the primitive Ages of it; Men puffed up with human or School Divinity, have undertook to teach the Things of God's Kingdom

Kingdom, the heavenly Doctrine, to which they were Strangers; to expound the *Holy* Writings with *Unholy* Hearts and Hands; to make myſterious the plain and eaſie Doctrines of Chriſt and his Apoſtles; to compoſe human Syſtems and Creeds, and then fill the World where they have Power, with Bitterneſs, Rage, Perſecution, Fire and Faggot, if their Dictates are not received. Alas poor Chriſtianity, how exceedingly hath thy amiable Viſage been marr'd by theſe Things. If ever thou recover'ſt thy ſelf, it muſt be by thy Miniſters coming to the Lord Jeſus Chriſt, *The Miniſter of the Sanctuary, and of the true Tabernacle, which the Lord pitched and not Man.* * and waiting inwardly upon the Operation of his divine Spirit in their own

* Heb. viii. 2.

own Hearts, to be purified and ſanctified; and then having received a Gift from him to miniſter, they are to attend on the Directions and Motions of ſuch divine Gift for Doctrine and Matter; and miniſter the ſame *of the Ability which God giveth* * *Not for filthy Lucre but of a ready Mind; neither as being Lords over God's Heritage, but being Enſamples* (of Chriſtian Virtue and Humility) *to the Flock* † And the Hearers alſo muſt uſe Diligence in coming together to worſhip God, and when met, they are to retire to, and wait upon the divine Grace and Light of God in their own Hearts; to receive a true Senſe of the Condition and State of their own Souls, and have a Sight of their ſeveral Wants, and then heartily to cloſe with

* 1 Pet. v. 11. † 1 Pet. v. 2, 3.

with the Operation of the divine Grace in themſelves, for the working evil Inclinations and Habits out of their own Souls; and bringing them *to live Soberly, Righteouſly and Godly in this preſent World* *

This is the Way for Men to become Miniſters of Chriſt indeed; and alſo to be good Subjects to Princes and Governours, to mind the Buſineſs of God's Kingdom which is *ſpiritual*, and not the Buſineſs of the Kingdoms of this World, which is *earthly*, ſo as not to give Kings and Governours Oppoſition or Diſturbance, in the Exerciſe of their *civil Power and Authority for the Puniſhment of evil Doers, and the Praiſe of them that do well* ¶ The Hearers likewiſe will live inoffenſive, and make the Weight of Government

* Tit. ii. 12. ¶ 1 Pet. ii. 13, 14.

Government ſit eaſy on the Shoulders of thoſe on whom divine Providence hath laid it. For as the divine Spirit ever did lead its Followers into the Love of God, and all the ſocial Virtues, ſo it ever will, as being in it ſelf unchangeable: And all extravagant capricious Deluſions, have been and ever will be teſtified againſt by its true Votaries

And as Princes and Goverments ought not at the Inſtigation of Church Men or others, to invade the Kingdom of Chriſt, in laying Reſtraints or Diſcouragements upon the Conſciences of any of their Subjects by Penal Laws, or Diſquallifications on Account of Matters purely ſpiritual and religious, which appertain not to their Province; ſo ought not Church Men, under any Pretence whatſoever, to invade the Kingdoms of this World,

or

or ſtir up Rebellion againſt their lawful Princes, to whom they owe Allegiance by the Law of Nature and their own Promiſes, who are the Miniſters of God unto them for Good * and appointed by him, for the Protection and Preſervation of Men's worldly Rights and Properties: And we in this Kingdom have great reaſon to eſteem our ſelves very happy, in being bleſſed with ſuch an *excellent* Form of Government, and with ſuch a ***benevolent*** Prince at the Head of it, who is the common Father of all his People. But to return,

The Knowledge and Feeling of the Influence of the divine Spirit, ſenſibly and experimentally enlightning and quickning our Reaſon, Affection and Will; thoſe noble and principal Powers

* Rom. xiii. 1 *to* 4.

ers and Faculties of our Souls, is the Life and Spirit of Piety and true Religion, or rather is Piety and true Religion it ſelf, without which, all *external Acts*, howſoever good in Appearance, are empty Things, and avail not in God's Sight, who looks at the Source and Origin of Actions: Hence our Saviour took Occaſion to reprehend the Scribes and Phariſes of old, for their Want of Holineſs of Heart, tho' they made a fine *outward* Appearance, and performed external Worſhip, with a great Shew of Devotion and Piety; ſaying, *Wo unto you Scribes and Phariſees, Hypocrites, for ye make clean the outſide of the Cup and of the Platter, but within they are full of extortion and Exceſs. Thou blind Phariſee* (ſaith He) *cleanſe firſt that which is within the Cup and Platter, that the outſide of them may be clean alſo.*

alſo. Adding, *Wo unto you Scribes and Phariſees, Hypocrites; for ye are like unto whited Sepulchers, which indeed appear beautiful outward but are within full of dead Men's Bones, and of all Uncleaneſs; even ſo ye alſo outwardly appear righteous unto Men, but within ye are full of Hypocriſy and Iniquity* * And this was the Condition of their Fathers before them; they had *God, Religion and Devotion* in their Mouths, *Sacrifices, Oblations and Incenſe* in their Hands, and obſerved *new Moons, Sabbaths, calling of Aſſemblies, and ſolemn Meetings*; but were departed from God in their Hearts, and become *a ſinful Nation, a People laden with Iniquity, and a Seed of evil Doers: Children that were Corrupters, who had forſaken the Lord* ¶ But that

* Mat. xxiii. 25, 26, 27. 28. ¶ Iſa. i.

that they might return to Him, he called upon them, ſaying, *Waſh ye make ye clean, put away the Evil of your Doings from before mine Eyes*, (for God looks at the Heart) *ceaſe to do Evil, learn to to do well.* (a) And again, *Oh Jeruſalem, waſh thine Heart from Wickedneſs, that thou mayſt be ſaved* (b)

Our Saviour therefore in his excellent Sermon on the Mount, ſays, *Bleſſed are the pure in heart, for they ſhall ſee God* (c) which is the indiſpenſable Qualification of a *Child* of *God*, and *real Chriſtian*, for they and they only, are the *Sons of God*, whoſe Hearts are purified in being *led by the Spirit of God*, and thereby experiencing their vicious Inclinations and Habits mortified, according to the Doctrine of our Gentile Apoſtle to

(a) Iſa. i. 16, 17. (b) Jer. iv. 14. (c) Mat. v. 8,

to the Romans, *If ye live after the Fleſh ye ſhall die, but if ye through the Spirit do mortify the Deeds of the Body, ye ſhall live. For as many as are led by the Spirit of God, they are the Sons of God.* (a)

CHAP. IV.

Of the Neceſſity of divine Illumination, and that the Light and Operation of God's Spirit, and the Light and Operation of Man's Spirit are different, and diſtinguiſhed the one from the other.

IT will I doubt not be readily agreed, that the *Spirit* of God and the *Spirit* of Man, muſt needs be different and diſtinct in Nature and Eſſence. The *divine* Spirit and Wiſdom of God, and the *human* Reaſon of Man muſt needs

(a) Rom. viii. 13, 14.

needs be of different Kinds and Natures; otherwiſe the Soul of Man would be God, of the ſame Eſſence with Him and not a Creature, but Almighty, Omnipreſent and Omniſcient; for ſo without Controverſy God is, elſe He could not produce ſuch an innumerable Company of Beings and Creatures, as are contained in the Univerſe, preſerve them in that admirable Beauty and Harmony they are in, and provide for all Events, as 'tis manifeſt he doth, to the Wonder and Amazement of Men; which Man is utterly uncapable of. And therefore the *Spirit* and *Wiſdom* of God, and the *Spirit* and *Reaſon* of Man, are infinitely different in their Powers and Natures. And then that the Light and Operation of each of theſe Spirits or Powers, muſt needs alſo be of different Kinds and Natures, according

cording to the Principles from which they flow, I think unavoidably follows. This I take to be exceeding clear from the Reaſon and Nature of Things, and the ſame is not leſs manifeſt from the Holy Scriptures.

For God ſaid, *My Spirit ſhall not always ſtrive with Man* (a) If God's Spirit and Man's Spirit had been of the ſame Kind and Nature in their Light and Operation, there could not have been a Strife between them.

In the *Levites* acknowledging of God's Goodneſs to the Children of *Iſrael*, they ſaid unto him, *Thou gaveſt alſo thy good Spirit to inſtruct them* (b) So that their *Spirit* had need of Inſtruction from God's *Spirit*, and therefore they appear to be two diſtinct Spirits in their Light and Operations. *The*

(a) Gen. vi. 3. (b) Nehe. ix. 20.

The Spirit it ſelf beareth Witneſs with our Spirit, that we are the Children of God (c) The Apoſtle is here ſpeaking, of the Evidence and Teſtimony of the Spirit of God, to the Spirit of the Sons of God, that they are *His*; So that the Spirit of God, and the Spirit even of the Sons of God, the Spirit of Men born again, appear to be diſtinct Beings and Spirits, and to be contradiſtinguiſhed in their Light and Operations.

Eye hath not ſeen, nor Ear heard, neither have entred into the Heart of Man, the Things which God hath prepared for them that love him: But God hath revealed them unto us by his Spirit (d) 'Tis evident, by the Inſufficiency of the Heart or Soul of Man, to diſcover God's Kindneſs

(c) Rom. viii. 16. (d) 1 Cor. ii. 9. 10.

neſs and Will to them who love him without the Help or Revelation of God's Spirit, that they are diſtinct Spirits, and have different Light and Operation.

And in the very next Verſe we have the Apoſtle's Reaſon, *For what Man knoweth the Things of a Man, ſave the Spirit of a Man which is in him; even ſo the Things of God knoweth no Man, but the Spirit of God.* A clearer Diſtinction between God's Spirit, and Man's Spirit, in their ſeveral Lights and Operations cannot poſſibly be made. Here is ſet forth the abſolute Neceſſity of the divine Illumination of God's Spirit, to enlighten Man's Spirit, in order to his Knowledge of the Things of God. Which ſhews how unable Man's Reaſon and Will is to ſuch an Undertaking, without God's Help; and what need there is of being *ſtrengthned with Might by his Spirit, in the inner Man* (a) So much as to Chriſtians in general.

(a) Eph. iii. 16.

Then as to the Miniſteries of the Prophets, In their Days the common Phraſe among them was, *The Word of the Lord came unto me ſaying.* Now this was the Voice and Speech of God's Spirit to their Spirits; for *the Prophecy came not in old Time,* (or *at any Time,* as the marginal reading is) *by the Will of Man* (or Man's Spirit) *but holy Men of God ſpake as they were moved by the holy Ghoſt* (b)

The Word of the Lord (ſays *Ezekiel*) *came unto me ſaying, Son of Man propheſie againſt the Prophets of Iſrael that propheſy, and ſay thou unto them that propheſy out of their own Hearts;* (ſuch as made Diſcourſes without divine Inſpiration) *Hear ye the Word of the Lord, Thus ſaith the Lord God, Wo unto the fooliſh Prophets, that follow their own Spirit and have ſeen nothing* (*i. e.* from God) or as the marginal reading is, *and Things which they have not ſeen* (*i. e.* from

(b) 2 Pet. i. 21.

from God) (c) See here how clear the Diſtinction is made, between God's Spirit and Man's Spirit, in their ſeveral Influences and Operations.

In the Days of *Chriſt* and his *Apoſtles* the Phraſe was changed into that of the *Leading, Utterance, Revelation* or *Guidance* of the Spirit, or the *Holy Ghoſt* being upon them. It is ſaid of *Simeon, the Holy Ghoſt was upon him. And it was revealed unto him by the Holy Ghoſt, that he ſhould not ſee Death, before he had ſeen the Lord's Chriſt. And he came by the Spirit into the Temple*, &c. (d)

Jeſus being full of the Holy Ghoſt returned from Jordan, *and was led by the Spirit into the Wilderneſs* (e)

And Jeſus returned in the Power of the Spirit into Galilee (f)

And they were all filled with the Holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them Utterance (g)

(c) Ezek. xliii. 1, 2, 3. (d) Luke ii. 25, 26, 27 (e) Luke iv. 1. (f) ver. 14. (g) Acts ii. 4.

The Spirit ſaid unto Phillip, *Go near, and joyn thy ſelf to this Chariot.* (h)

While Peter *thought on the Viſion, the Spirit ſaid unto him, behold three Men ſeek thee.* (i)

And the Spirit bad me go with them (ſaid *Peter.* (k)

And the Apoſtle *Paul* ſaith, *God hath revealed them* (*viz.* his Things) *unto us by his Spirit.* (l)

How that by Revelation (ſays *Paul*) *He* (God) *made known unto me the Myſtery*——*which in other Ages was not made known unto the Sons of Men, as it is now revealed unto his holy Apoſtles and Prophets by his Spirit.* (m)

But the Comforter which is the holy Ghoſt, whom the Father will ſend in my Name, He ſhall teach you all things (neceſſary for you to know of God and Religion. (n)

Howbeit when he, the Spirit of Truth, is come, he ſhall guide you into all

(h) Acts viii. 29. (i) Acts x. 19. (k) Acts xi. 12
(l) 1 Cor. ii. 10. (m) Eph. iii. 3, 5. (n) Jo. xiv. 26

all Truth (neceſſary to Salvation (o) *But the anointing which* (by Meaſure) *ye have received of Him* (Chriſt the anointed of God without Meaſure) *abideth in you, and ye need not that any Man teach you; but as the ſame Anointing teacheth you of all Things* (neceſſary to Salvation) (p)

In theſe Quotations we have an Account giving us of *God's Spirit* coming upon *Man's Spirit*, *filling* of it, *leading* of it, *ſpeaking* to it, *revealing* to it, *teaching*, *guiding* and *giving Utterance* to it, from whence it clearly appears they are two diſtinct Spirits, and differ as much in their Light and Operation, as the Creator from the Creature in Perfection and Power; and how neceſſary divine Illumination in Religion is.

(o) John xvi. 13. (p) 1 John ii. 27.

CHAP. V.

Containing some Testimonies of modern Authors of different Perswasions, to the Truth maintain'd in the foregoing Chapter.

THE *Christians Pattern* wrote by *Thomas of Kempis* above 250 Years ago, hath in it a great many Testimonies to the Truth laid down in the former Chapter. Particularly in book 1 Cap. iii. *Of the Doctrine of Truth.* ibid. Cap. v. *Of the reading of the holy Scriptures.* In book 2. Cap. i. *Of the inward Life.* ibid. Cap. viii. *Of familier Conversation with Jesus.* In book 3. Cap. i. *Of the inward Speech of Christ to a faithful Soul.* Ibid. Cap. ii. *That Truth speaketh inwardly without Noise of Words.* Where the Necessity of divine Illumination is clearly asserted, and evident Distinctions maintained, between the *Teachings of God* in the Soul, and the *Soul's own Teaching.*

And

And how much preferable *God's Speech* to the Soul, the *Inſpirer* and *Enlightner* of all the *Prophets* is to *Man's Speech.*

'The Love and Favour (ſays the memorable *John Hales* in his golden Remains pa. 1.) 'which it pleaſed 'God to bear our Fathers before 'the Law, ſo far prevailed with 'him, as that without any Books 'and Writings, by familiar and 'friendly converſing with them and 'communicating himſelf unto them, 'he made them receive and under-'ſtand his Laws: Their inward 'Conceits and Intellectuals being 'after a wonderful Manner, as it 'were *figured* and *Character'd* (as St. '*Baſil* expreſſes it) by his Spirit, 'ſo that they could not but ſee, and 'conſent unto, and confeſs the Truth 'of them. Which Way of mani-'feſting his Will, unto many other 'gracious Priviledges which it had, 'above that which in after Ages 'came in Place of it, had this added 'that it brought with it unto the

'Man, to whom it was made a pre-
'ſervation againſt all Doubt and
'Heſitancy, and a full Aſſurance,
'both who the Author was, and
'how far his Intent and Meaning
'reach'd. We that are their Off-
'ſpring ought, as St. *Chryſoſtom*
'tells us, ſo to have demeaned our
'ſelves, that it might have been
'with us as it was with them, that
'we might have had no need of
'writing, no other *Teacher* but the
'*Spirit*, no other *Books* but our
'*Hearts*, no other Means to have
'been taught the Things of God.

'There can therefore (ſays the
'ſame Author) 'be but two certain
'and infallible Interpreters of *Scrip-*
'*ture*, either it ſelf or the *Holy*
'*Ghoſt* the Author of it. p. 18.
Golden Remains.

'The literal, plain and uncon-
'troverſable Meaning of Scripture
(ſaith he) 'without any Addition
'or Supply, by Way of Interpre-
'tation, is that alone, which for
'Ground of Faith we are neceſſarily
'bound

'bound to accept, except it be there 'where the *Holy Ghoſt* himſelf treads 'us out another Way, pa. 24.

'Only to ground for Faith (ſays he) 'on the plain uncontroverſable 'Text of Scripture, and for the reſt, 'to expect and pray for the Coming 'of our *Elias*; This ſhall compoſe 'our Waverings, and give final reſt 'to our Souls. pa. 31.

And on theſe Words of the Apoſtle (viz.) *I can do all Things through Chriſt that (enableth or) ſtrengtheneth me* (q) He ſays, 'I aſk then firſt, as 'the Eunuch does in the *Acts*, of 'whom ſpeaks our Apoſtle this, '*of himſelf or of ſome other Man?* 'I anſwer both of himſelf and all 'other Chriſtians; for every Chri-'ſtian Man by reading it as he ought, 'makes it his own; for in reading 'it as he ought, he reads it with 'the ſame Spirit with which St. '*Paul* wrote it. pa. 149.

And ſays he, 'why ſeems it more 'miraculous, to open the Eyes of 'him

(q) Phil. iv. 13.

'him that was born blind, than for 'every one of us to open the Eyes 'of our Underſtanding, which by 'reaſon of original Corruption, was 'born blind? For by the ſame Fin-'ger, by the ſame Power of God, 'by which the *Apoſtles* did work '*theſe Miracles*, doth every Chri-'ſtian do this: And without this 'Finger it is as *impoſſible* for us to do '*this*, as for the *Apoſtles* to do the '*Miracles* they did. pa. 162.

'The Chriſtian (ſays he) carries a 'ſhew of *Weakneſs without*, but *with-'in* is full of *God* and *Chriſt*. pa. 166.

On that Text, *My Kingdom is not of this World* (r) He ſays, 'To rule 'the *inward Man* in our Hearts and 'Souls, to ſet up an imperial 'Throne in our Underſtandings and 'Wills; this Part of our Govern-'ment belongs to God and to Chriſt: 'Theſe are the *Subjects*, this the 'Government of his Kingdom; Men 'may be *Kings* of Earth and Bodies, 'but *Chriſt* alone is the *King* of 'Spirits and Souls. pa. 198, 199.

(r) John xviii. 36.

'The Kingdom of Heaven is within you (ſays he) let every Man 'therefore retire into himſelf, and 'ſee if he can find *this Kingdom* in 'his Heart; for if he find it not '*there*, in vain will he (ſeek to) 'find it in all the World beſides. pa. 202.

And ſpeaking of the Voice of the Church, witneſſing to us the Truth of the holy Scriptures, and their Authority as the greateſt, if not the ſole outward Means of our Conſent to the ſame, He adds 'But this is 'only *fides humano judicio et teſtimonio acquiſita*; what ſhall we think 'of *fides infuſa*? Of the *inward 'working of the Holy Ghoſt*, in the 'Conſcience of every Believer? 'How far it is a *Perſwader* unto us 'of the Authority of *theſe Books*, I 'have not much to ſay; only thus 'much in general, that doubtleſs 'the *Holy Ghoſt* doth ſo work in the 'Heart of every true Believer, that 'it leaves a farther *Aſſurance*, ſtrong 'and ſufficient to ground and ſtay it 'ſelf upon. pa. 330, 331.

From the Quotations out of this valuable Author, it appears that he underſtood that the *Figures* and *Characters* of *God's Spirit*, in the *Hearts or Spirits* of Men, and not their own Hearts and Spirits, were the *Law*, or *Rule* to Mankind, before the *outward Law* was given; and that as the *Holy Ghoſt*, and not Man's Spirit, was the *Author* of the *Holy Scriptures*; ſo, not *Man's Spirit*, but the *Holy Ghoſt* in his Light and Operation; is an infallible Interpreter of it. That every Chriſtian Man ought to read it in the ſame Spirit, with which it was wrote; without which, 'tis as *impoſſible* for our Underſtandings to be enlightned (as to the Things of God) as it was for the *Apoſtles* to work *Miracles*. That *God* and *Chriſt* have ſet up an *imperial Throne* in our Underſtandings and Wills, to rule the *inward Man* in our Hearts: (For it ſeems according to him, that the *inward Man* is not to rule but to be ruled.) That *Chriſt alone* is the *King* of *Spirits* and *Souls*,

Souls, and as *His Kingdom is within*, ſo every Man muſt *retire into himſelf* to find it *there*, if ever he finds it. What plainer Teſtimonies can there be given to the divine Illumination and Operation of the *Holy Ghoſt*, upon the *Reaſon*, or *Underſtandings* and *Wills* of Men, as diſtinct from the ſame; and not only of Service, but of *abſolute* Neceſſity to the Happineſs of the Souls of Men.

The *learned* and *judicious* Dr. *Robert Gell*, who lived in the Reign of K. *Charles* the firſt, and preached a Sermon before him at *Newmarket*, in the Year 1631. as the Preſacer to the two Volumes of his Notes and Obſervations on the *New Teſtament* ſays, hath theſe remarkable Paſſages on this Subject in the ſaid Volumes.

'It's impoſſible (ſays he) to give 'true Teſtimony of Chriſt, unleſs 'we know and feel him livingly ac- 'ting in us, in his Work and Deed, 'unleſs we can truly and experimen-

'tally ſay, that *We have ſeen and bare Witneſs* (s) Vol. 1. Fol. 295.

'God's immediate Voice (ſays he) 'is that whereby he ſpeaks inwardly unto the Man in his Heart. 'Audiam quid in me loquatur Dominus (t) *Do ye ſeek a Proof of Chriſt's ſpeaking in me* (u) The Angel ſpake it: This Voice ſpeaking in Man is no other, than that *inward Tractus* or the *drawing of God* (w) ibid. 383.

'And (he ſaith) He (God the Father) hath given an unerring Guide unto the World, his *Word that ſpeaks to us* and *in us*. That Λόγος (Word) which hath ſpoken in all Men from the Beginning, and yet ſpeaks. ibid. 408.

'How can Chriſt be ſaid to be crucified in the Galatians? To which (ſays he) I anſwer, when they yielded not unto *the Motions of his Spirit* in themſelves, but *withſtood* them, *reſiſted* them; when they withſtood

(s) 1 John i. 2. (t) Pſal. lxxxv. 8. (u) 2 Cor. xiii. 3. (w) John vi. 44.

'withſtood the *Holy Inſpirations of* 'Chriſt's *Spirit* ſtriving with them; 'when they *grieved*, when they '*quenched the Holy Fire* in them-'ſelves; when they yielded unto 'the *inward Antichriſt*, uſurping a 'Power in them: For both cannot 'live together. Vol. 2. Fol. 233.

Theſe four Quotations out of Dr. *Gell*, contain clear Teſtimonies to the *Spirit of God and Chriſt*, as *operating* in and upon *Man's Spirit*, and as evidently diſtinguiſhed from it.

Let us hear him again 'What he '(God) promiſed, that he would 'fill his Houſe, or Temple with his 'Glory (x) What underſtand we but 'the Bodies, Souls and Spirits of 'his Saints, who are his Temples, 'with his Holy Spirit ibid. fol. 265. '*God who commanded the Light to* '*ſhine out of Darkneſs, ſhines in our* '*Hearts, to give the Light of the* '*Knowledge of the Glory of God in* '*the Face of Jeſus Chriſt* (y) This 'divine

(x) Hag. ii. 7. (y) 2 Cor. iv. 6.

'divine and glorious Light of *Know-*
'*ledge* (ſays he) the Underſtanding
'receiveth from the *Sun of Righte-*
'*ouſneſs*; as we receive the Sun
'Beams in a Glaſs, and as thoſe be-
'get a Reſemblance of the Sun from
'whence they come; ſo theſe hea-
'venly Rays beget a Likeneſs and
'Reſemblance unto God, whence a
'Follower of God becomes *renewed*
'*in the Spirit of the Mind* (a) that
'is renewed in Knowledge, accord-
'ing to the Image of him that cre-
'ated him (b) Ibid. 274.

'So that (ſays he) as *Chriſt* the
'Subject of the Goſpel comes, and
'preacheth *inwardly* unto Men, ſo
'do the Miniſters teſtifie and preach
'*outwardly*, and in this Senſe, *he*
'*that heareth you* (that is *outwardly*)
'ſaith our Saviour, he heareth me,
'i. e. *inwardly*: Thus St. *Paul* came
'and preached *outwardly* to the *E-*
'*pheſians* (c) And *Chriſt himſelf*,
'came and preached *inward* unto
'them

(a) Eph. iv. 23. (b) Col. iii. 10. (c) Acts xix.

'(for outwardly we cannot under-
'ſtand it) (d) *Ibid. fol.* 330, 331.

'The *Deity* cannot be approached
'unto (ſays he) but by ſomewhat
'of its own; as no Man can ſee the
'*Sun* but by its own Light. *ibid.* 534.

'And thus *Chriſt* (ſaith he) is the
'λόγος, the *Eternal living Word*,
'which hath in all Parts of time,
'come and *ſpoken* to the *Patriarchs*
'and *Prophets*, and all holy Men of
'*God*: Thus he preached in and by
'*Noah*, *a Preacher of Righteouſneſs*
'(e) This is the *Wiſdom of God* that
'lifts up her Voice and cries (f)
ibid. 550.

And again he ſays 'The Lord
'ſpeaks and writes with the Finger
'of his Spirit in the Heart. *ibid.* 551.

Theſe are but a ſmall Number of the many Quotations, which might be made out of thoſe two excellent Volumes, in Confirmation of the Truth and Neceſſity of the *immediate Teachings of God by his Spirit*, in the Hearts

(d) Eph. ii. 17. (e) 2 Pet. ii. 5. (f) Prov. 8. 1

Hearts of Men; as distinct and distinguished from the *Teachings of Man's own Spirit, Reason* or *Wisdom*; and as highly surpassing the *Light* and *Operation* of the *Powers and Faculties* of our *Souls and Spirits*.

Dr. *Hammond* in his *Paraphrase and Annotations upon the New Testament*, says on these Words, viz. *For what Man knoweth the Things of a Man, save the Spirit of a Man which is in him? even so the Things of God knoweth no Man, but the Spirit of God* (g) In his Paraphrase as follows, *viz.* 'For as among Men 'the Thoughts and great Concern-'ments and Designs of a Man, tho' 'none else knoweth them, yet his 'own Spirit doth; so these divine 'Matters, though none else can re-'veal them to us, yet *His Spirit can*. On Verse 12 he adds, 'And this is 'that *Spirit* which we have recei-'ved, the *very Spirit of God*, (not 'the Spirit which suggests worldly

'Things

(g) 1 Cor. ii. 11.

'Things to us, that inſtruct us in 'thoſe.)

And on Verſe 14 he ſays, 'But 'ſuch Things *as theſe*, they that are 'led only by the *Light of human* '*Reaſon*, the learned Philoſophers '*&c.* do abſolutely diſpiſe. And of the Chriſtian, he ſays on verſe 15. 'being not himſelf perſwaded by 'any other Arguments, but only by 'thoſe that he hath thus received 'from the *Spirit of God*, he cannot 'reaſonably be *refuted*, by any other 'Sorts of Arguments taken from '*human Reaſon* or *worldly Wiſdom*. Fol. 515.

Here are very plain Diſtinctions made, between the Light and Teaching of the Spirit of God, and the Things that it revealeth on the one Hand; and the Light of the Reaſon or Spirit of Man, and the Things that it is capable of Teaching on the other Hand; which ſhews that the Light and Influence of the Spirit of God, and the Light and Influence of the Reaſon or Spirit of Man, are

not

not one, but two distinct Principles, or Agents in Men; and the absolute Necessity of divine Illumination for the Knowledge of the Things of God appears.

Take one Testimony more from this famous Doctor, to the same Purpose in his Annotation on 1 *John* iii. 9. *viz.* 'What γεννᾶσθαι ἐκ Θεοῦ *being born of God*, signifies as hath 'been noted *John* i. *note* b. to have 'received some *special Influence* 'from God, and by the *Help* or *Power* of *that*, to be raised to a pious 'Life. Agreeably γεγεννημένος ἐκ τοῦ Θεοῦ 'he that hath been born of God, is 'literally he that hath had such a 'blessed Change wrought in him, by 'the *Operation of God's Spirit* in his 'Heart, as to be *Translated from the* 'Power of Darkness, into the King-'dom of His dear Son, transformed 'in the *Spirit of his Mind*, that is 'sincerely changed from all Evil to 'all Good, from *Obedience* to the 'Flesh &c. to an *Obedience to God*. Fol. 831.

The

The ingenious and judicious *Lock*, that great Admirer and Maſter of *Reaſon*, who ſeems to have carryed *meer human Underſtanding unaſſiſted* to its higheſt Pitch, and to have made full Proof of the *Abilities* of our *natural Powers* and *Faculties*, yielded to the Force of theſe Truths, and confeſſeth that God *affords* Man *divine Illumination*, or *Light* and *Help* from Heaven; of a Nature ſuperior to, and contradiſtinguiſhed from the *Light of the Mind*, *Reaſon* or *natural Underſtanding of Man*, as what is neceſſary for him, to *enlighten* and *aſſiſt* him in the Knowledge of the *Things of God* and *true Religion*.

'I am far from denying (ſaith he) 'that *God can* or *doth* ſometimes '*enlighten Mens Minds*, in the ap- 'prehending of certain Truths, or 'excite them to good Actions, by 'the *immediate Influence and Aſſiſ- 'tance of the Holy Spirit*. Vol. i. of his Works. Fol. 334.

Seeking

'Seeking and examining (ſays he) 'without the *ſpecial Grace of God*, 'will not ſecure even knowing, and 'learned Men from Error. Vol. ii. Folio 266.

'*God alone* (ſaith he) can open the '*Ear* that it may hear, and open the '*Heart* that it may underſtand. *Ibid.* Fol. 269.

''Tis too hard a Task (ſaith he) 'for *unaſſiſted Reaſon* to eſtabliſh '(even) Morality in all its Parts, 'upon its true Foundations, with 'a clear and convincing Light.—— 'Experience ſhews that the Know-'ledge of Morality, by *meer natu-'ral Light* (how agreeable ſoever 'it be to it) makes but a ſlow Pro-'greſs, and little Advance in the 'World——'tis plain in fact, that 'human Reaſon *unaſſiſted* failed 'Men in its great and proper Buſi-'neſs of *Morality*. It never from 'unqueſtionable Principles, by clear 'Deductions made out, an intire 'Body of the *Law of Nature*. And 'he that ſhall collect all the *moral*

'Rules

Rules of *Philoſophers*, and compare them with thoſe contained in the *New Teſtament*, will find them to come ſhort of the *Morality* delivered by our Saviour, and *taught* by his Apoſtles: A Colledge made up for the moſt Part of ignorant, but *inſpired* Fiſhermen. *Ibid. Fol.* 532, 33.

'Here (ſays he) *Morality* has a ſure Standard, that Revelation vouches, and Reaſon cannot gainſay nor queſtion; but both together witneſs to *come from God* the great Law-Giver. *Ibid. Fol.* 534.

'The Philoſophers (ſays he) who ſpoke from Reaſon, made not much mention of the *Deity* in the *Ethicks*. They depended on Reaſon and her Oracles, which contain nothing but Truth: But yet *ſome Parts* of that Truth, lie too deep for our *natural Powers* eaſily to reach, and make plain and viſible to Mankind, without ſome *Light* from above to direct them. *Ibid.* 534.

We

'We are (says he) favourable enough to our own Faculties to conclude, that they of their own *Strength* would have attained those Discoveries without any foreign Assistance. *Ibid. Fol.* 534, 535.

'Many (says he) are beholden to *Revelation* who do not acknowlege it. 'Tis no diminishing to *Revelation*, that *Reason* gives its Suffrage too, to the Truth's *Revelation* has discovered. But 'tis our Mistake to think, that because *Reason* confirms them to us, we had the first certain Knowledge of them from thence, and in that clear Evidence we now possess them. The contrary is manifest in the *defective Morality* of the *Gentiles* before our Saviour's Time. *Ibid. Fol.* 535.

'To these I must add (says he) one Advantage more by *Jesus Christ*, and that is, the Promise of *Assistance*. If we do what we can, He will give us *His Spirit to help us*, to do what and how we should.

'Twill

'Twill be idle for us, who know not how our own Spirits move and act us, to ask in what Manner the *Spirit of God* ſhall work upon us. The *Wiſdom* that accompanies that *Spirit*, knows better than we, how we are made, and how to work upon us. *Ibid. Fol.* 537.

'To a Man (ſays he) under the Difficulties of his Nature, beſet with Temptations, and hedged in with prevailing Cuſtoms; 'tis no ſmall Encouragement to ſet himſelf ſeriouſly on the Courſes of Virtue, and Practice of true Religion, that he is from a *ſure Hand* and an *Almighty Arm*, promiſed *Aſſiſtance* to ſupport and carry him through. *Ibid. Fol.* 537, 538.

Here are evident Teſtimonies to the Neceſſity of divine Illumination, and clear Diſtinctions maintained between the *Light of Reaſon*, our own Spirits and natural Powers of the one Hand; and *Light* from *above* to *direct* and *help* us, or the *Operation*

tion of the *Spirit of God* in us, on the other Hand.

In his Paraphraſe on 1 *Cor.* ii. 10. he ſays 'But theſe Things which are 'not diſcoverable by Man's *natural* '*Faculties and Powers*, God hath 'revealed to us by his Spirit, which 'ſearcheth out all Things, even the 'deep Counſels of God; which are 'beyond the Reach of our Abilities 'to diſcover. *Vol.* iii. *Fol.* 154.

On 1 *Cor.* iii. 3, 4. he paraphraſes: 'Are ye not *carnal*, and ma'nage your ſelves in the Conduct 'both of your Minds and Actions 'according to *barely human Princi*'*ples*, and do not as ſpiritual Men 'acknowlege all that *Information* 'and all *thoſe Gifts* wherewith the '*Miniſters* of Jeſus Chriſt are fur'niſhed, for the Propagation of the 'Goſpel, to come *wholly from the* '*Spirit of God*. Ibid. Fol. 157.

And on Chap. iv. verſe 7. 'What '*Gifts* (ſays he) of the Spirit, what '*Knowledge* of the Goſpel has any '*Leader* among you, which he re-

ceive

'ceived not, as *intrusted* to him of 'God, and not acquired by his own 'Abilities. *Ibid. Fol.* 160.

On 1 *Cor.* xii. 3. he says, 'For 'all that own our Lord *Jesus Christ*, 'and believe in *him*, do it by the 'Spirit of God, *i. e.* can do it upon 'no other Ground, but *Revelation* 'coming from the Spirit of God. Ibid. Fol. 191, 192.

On 2 *Cor.* iv. 12. he says in his Paraphrase, 'The Energy of the *Spi*'*rit of Christ*, whereby he lives in, 'and gives Life to those, who *be*'*lieve in him*. Ibid. Fol. 226.

On 2 *Cor.* x. 5. he paraphrases thus, 'Beating down *human Reaso*'*nings*, and all the *towring* and *most elevated Superstructures*, raised thereon by the *Wit of Man*, against the *Knowledge of God*, as held forth in the *Gospel*, *Captivating all their Notions*, and bringing them into Subjection to *Christ*. Ibid. Fol. 238.

On *Rom.* viii. 6. his Paraphrase is 'Our setting our selves seriously and

'sincerely to obey the *Dictates and*
'*Directions of the Spirit*; produces
'Life and Peace. *Ibid. Fol.* 302.

And in his Notes in the same Folio he says; 'As Christ in the Flesh
'was wholly exempt from all Taint
'of Sin; so we by that *Spirit which*
'*was in him*, shall be exempt, from
'the Dominion of our carnal Lusts,
'if we make it our Choice, and en-
'deavour to live after the Spirit.
'Ver. 9, 10, 11. For that which we
'are to perform by *that Spirit*, is
'the Mortification of the Deeds of
'the Body. Verse 17.

'Now (says he) 'tis the *Spirit of*
'*God alone* that *enlivens* Men so
'as to *enable* them to cast off the
'*Dominion of their Lusts*. Ibid. fol.
303.

'Here he (the Apostle says he)
'shews, that *Christians* are deliver-
'ed from the Dominion of their
'carnal sinful *Lusts*, by the *Spirit*
'*of God*, that is given to them, and
'*dwells* in them, as a *new quickning*
'*Principle and Power*, by which they
ar

'are put into the State of a *ſpiritual* '*Life*, wherein their Members are 'made *capable* of being made the '*Inſtruments of Righteouſneſs*. Ibid. Fol. 304.

On *Eph.* ii. 5. he notes. 'This '*Quickning* was by the *Spirit of* '*God*, given to thoſe, who by Faith 'in Chriſt were united to him, be-'came Members of Chriſt and Sons 'of God, partaking of the Adopti-'on; by *which Spirit* they were put 'into a State of Life, ſee *Rom.* viii. '9——15. and made capable if they 'would, to *live to God*, and not to '*obey Sin* in the *Luſts* thereof, nor 'yield their Members *Inſtruments* 'of *Sin* unto *Iniquity*; but to give 'up themſelves to God, as Men *a-*'*live* from the dead, and their mem-'bers to God as *Inſtruments of Righ-*'*teouſneſs*; as our Apoſtle exhorts 'the converted Romans to do (b) *Ibid. Fol.* 358.

On *Eph.* ii. 8. he notes. 'No deeds 'or Works of theirs, nothing that

 'they

(b) Rom. vi. 11.—13.

'they could do to *prepare* or *recom-*
'*mend* themſelves, *Contributed*
'*ought* to the *bringing* them into the
'*Kingdom of God*, under the Goſpel;
'that it was all *purely* the Work of
'*Grace*, for they were all dead in
'*Treſpaſſes* and *Sins*, and could do
'nothing, not make one Step, or
'the leaſt Motion towards it. *Faith*
'which alone gained them *Admit-*
'*tance*, and alone opened the *King-*
'*dom of Heaven* to *Believers*, was
'the *ſole Gift of God*; Men by *their*
'*natural Faculties could not attain*
'*to it*——'Tis *God* here does all by
'*Revelation*, of what they could
'never diſcover by their own *natu-*
'*ral Faculties*. Ibid. Fol. 359. See
alſo Ibid. Fol. 360, 361. to the ſame
Purpoſe.

What can be plainer, than that it was the Senſe of this great Writer, that Man's *natural Faculties* and *Powers* alone, bare *human Principles*, *human Reaſon*, could not *prepare*, *recommend* or *contribute* ought, to the bringing Men into the *Kingdom*

of

of God, under the Goſpel; or *enable* them to make one Step, or the leaſt Motion towards *it*. That Men by their *own natural Faculties*, could not *attain it*, or ſo much as *diſcover it*; as being that which is beyond the Reach of our *Abilities*. But that *this is*, to be *diſcovered*, *revealed* and *attained to*, by the *immediate Influence* and *Aſſiſtance* of the *Holy Spirit only*. That this comes wholly from the *Spirit of God*, from the *Energy* of the *Spirit of God and Chriſt*, as a new quickning *Principle and Power*. And is purely the Work of Grace, and the ſole Gift of God.

Which contain clear Teſtimonies, that the *Light and Influence* of the *Spirit of God*, operating on Man's *Spirit*, is of abſolute Neceſſity, becauſe it alone can give him the *Knowledge* and *Enjoyment of divine things*; and that the *Diſability* of the Light and Influence of Man's *Spirit*, *Reaſon and Underſtanding* is ſuch, that without *divine Help*, it is not capable of the great and noble Purſuits

of true Piety and Religion. And therefore it unavoidably follows, from his nervous Reasoning, that the *Light* and *Power of God's Spirit*, and the *Light* and *Power of Man's Spirit*, must needs be of infinitely different *Natures* and *Kinds*.

The ingenious *Monro*, Vicar of *Letter Kenney* in the Kingdom of *Ireland*, in the second Edition of his *Just Measures of the pious Institution of Youth*, hath among many others of like Import, the following remarkable Passages on these *Subjects*

'*Divine* Things (says he) before 'we can discover their Beauty, or 'feel their Efficacy, must be seen in a '*divine Light*. The natural Man 'saith St. *Paul* (c) that is, he that 'hath nothing in him, but his cor-'ruppted Reason and Faculties, and 'the shadowy and oftentimes false 'Light, that the Exercise of these 'affords, cannot *know the Things of 'the Spirit of God*; know them *spe-culatively*

(c) 1 Cor. ii. 14.

'culatively and *notionally* as the 'Devils do, he may; but know them 'divinely, ſo as to be *transformed* 'by them, and *conformed* to them, 'he cannot, the Reaſon is plain, 'because they are ſpiritually diſcern-'ed; that is, they are truly and ſa-'vingly known by the *Illumination* 'of the *Holy Spirit* only. *Part* 2d. *pa.* 331.

'For it is certain (ſays he) that 'all true Chriſtians in every Age, 'are *anointed* with the *ſame Spirit*, 'that the *Holy Jeſus* himſelf was, 'otherwiſe they are not *true Chriſ-'tians*. For the very Import of that 'worthy Name is to be *anointed*, 'that is, to be led, taught, govern-'ed and ſanctified by the *holy Spirit*. 'If *any Man* ſaith St. *Paul*(d) *hath* 'not the Spirit of Chriſt, He is none 'of His: beſides, I would fain aſk 'thoſe who deny, that any other 'Light is neceſſary in order to know 'God and *divine Things*, ſavingly,

(d) Rom. viii. 9.

' but that of *Reason*, assisted by out-
' ward Revelation; what tolerable
' Sense they will put on the devout
' and ardent Breathings of the Psal-
' mist (e) *Open mine Eyes, teach me*
' *thy Statutes, give me Understand-*
' *ing*, and the like, which he re-
' peats at every Turn? To be sure
' the Psalmist had as great and as
' many Advantages, as others can
' pretend to; he had the Benifit of
' a *written Law*, and the *Ministry*
' of *extraordinary* Prophets, and no
' doubt had as good *natural Facul-*
' *ties* as his Neighbours; and yet
' he saw the Necessity of another
' *Light*, in order to be divinely in-
' structed. *Ibid.* 332.

' When we have listned unto (says
' he) and complyed with the *inward*
' *Calls* and *Motions* (of the Spirit)
' He (God) comes and takes Posses-
' sion of us, and dwells in us, as in
' his living Temples: And then it
' is, that we are *divinely illuminated*
' *and taught*. Ibid. 335. ' For

(e) Psal. cxix.

"For the *Holy Spirit* (says he) can
"not dwell in unholy Hearts; He
"may indeed, and actually doth
"visit *wicked Men*, with the graci-
"ous Designs of awakening them out
"of their sinful Slumbers; urging
"and importuning them to their
"Duties, and assisting in the Dis-
"charge of them; but take up his
"Residence in them, and abide with
"them he cannot. *For what Fellow-*
"*ship can Light have with Darkness?*
"How incongruous as well as impos-
"sible is it, that the Spirit of Pu-
"rity and Joy, of Love and Peace,
"of Unity and Harmony, of Sweet-
"ness and Benignity, should be strict-
"ly united to, familiarly converse
"with, and constantly dwell in *Souls*,
"that are sensual and earthly, wrath-
"ful and furious, revengeful and
"malicious, jarring and uneasy sour,
"disordered and melancholy; these
"Things are contrary the one to the
"other, and cannot possibly sort to-
"gether. *Ibid.* 336.

'Neither (ſays he) can we hear 'the Voice of the Holy Spirit, nor 'receive any Profit from his loving 'Care, to inſtruct us, as long as our 'Minds are diſtracted and our At'tention diverted, by the Cares and 'Concerns of the World, by the Tu'mults of our unruly Paſſions, by 'inordinately pleaſing our Senſua'lity, and indulging our ſelves the 'Liberty of ſpeculating vainly. His 'gentle Voice is heard only in *Si'lence* and recollection, when the 'Mind is ſerious and undiſturbed, 'our Paſſions huſhed and the World 'ſecluded. *Ibid.* 340, 341.

'The Holy Spirit (ſays he) ſpeaks '*inwardly* and *immediately* to the 'Soul; *for God is a Spirit, the Soul 'is a Spirit*; and they converſe with 'one another in *Spirit*, not by words 'but by ſpiritual Notices, which 'however are more Intelligible than 'the moſt eloquent Strains in the 'World. God makes himſelf to 'be heard by the Soul, by inward 'Motions, which it perceives and

compre-

'comprehends proportionably, as it
'is voided and emptied of earthly
'Ideas; and the more the Faculties
'of the Soul ceaſe their own Ope-
'rations, ſo much the more ſenſible
'and intelligible are the *Motions* of
'God to it. Theſe *immediate* Com-
'munications of God with the Souls
'of Men, are denyed and derided by
'a great many; but that the *Father*
'*of Spirits* ſhould have no Converſe
'with our Spirits, but by the Inter-
'vention only of outward and foreign
'Objects, may juſtly ſeem ſtrange
'eſpecially when we are ſo often
'told in holy Scripture, that we are
'the *Temples of the Holy Ghoſt*, and
'that God dwells in all good Men:
'And why the Holy Spirit's ſpeaking
'*inwardly* to the Souls of Men, his
'*illuminating*, teaching and working
'in them *immediately*, ſhould be
'treated in Redicule, and be made
'a Subject of Drollery and Jeſt, I
'know no Reaſon, but that Men
'are ſo ſunk into Earthlineſs and
'Carnality, that they have quite

loſt

" loſt all Senſe and Reliſh of *divine*
" *and ſpiritual Things*, and therefore
" think fit to deny, what by Reaſon
" of their Indiſpoſition, and liſtleſ-
" neſs they can have no Experience of
" But that our Thoughts (ſays he)
" of this important Particular may
" be diſtinct and clear, we muſt con-
" ſider that the *Holy Spirit* ſpeaks to
" two ſorts of Perſons, 1ſt. to ſuch
" as are in a State of *Sin and Impe-*
" *nitency*: Theſe he ſolicites and im-
" portunes to return, by *inward Mo-*
" *tions and Impreſſions*, by ſuggeſting
" good Thoughts, and prompting to
" pious Reſolutions, by Checks and
" Controuls, by Conviction of Sin
" and Duty; ſometimes by Frights
" and Terrors, and other whiles by
" Love and Endearments. Thus he
" is ſaid to *ſtand at the Door and*
" *knock* (g) and when any by the
" Strength wherewith he hath al-
" ready *inſpired them*, do ſincerely
" abandon and forſake their Sins,
turn

(g) Rev. iii. 20.

turn to *God*, and abſolutely reſign themſelves to his Conduct and Operations, then they are ſaid to *hear his Voice, and open the Door*, and accordingly he enters in, and takes Poſſeſſion of them; and if they continue faithful to him, and do not *return again to Folly* (h) He will continue to carry on to Perfection, that which he hath graciouſly begun. On the other Hand, when notwithſtanding all his loving Solicitations, Men do ſtill cheriſh and cleave to their Luſts, and perſevere in a State of Sin, they are then ſaid to *reſiſt the Holy Ghoſt.* (k) whereby their Condition becomes very deplorable, and their Converſion very difficult; for the more Men reſiſt the Importunities, and ſtifle the *Motions* of the *Holy Spirit*, the ſtronger do the Chains of their Corruption and Servitude become. Every new Act of Sin gives it a Degree of Strength and

(h) Pſal. lxxxv. 8. (k) Acts vii. 51.

and consequently puts a new Obstacle in the Way of Conversion; and when Sin is turned into an inveterate and rooted Habit (which by reiterated Commissions and long Continuance it is) then it becomes a *Nature*, and is as difficultly alter'd as Nature is, *Can the Æthiopian change his Colour? Or the Leopard his Spots? Then may you also do Good who are accustomed to do Evil?* (l) So that in this Case the Conversion of Men becomes *morally* impossible; for tho' the Mercies and Graces of God do never fail, and tho' the Holy Spirit continues his Solicitations, yet when Men by a long and wilful Continuance in Sin, have so hardned themselves, that they become stupid and wholly insensible to the divine Calls and Voice, then the Holy Spirit abandons them to their own Conduct; But *my People saith God*, by the royal Prophet, *would not hearken*

(l) Jer. xiii. 23.

'*hearken to my Voice, and Iſrael would none of me; ſo I gave them up to their own Hearts Luſts, and they walked in their own Counſels* *

'This weighty *Conſideration* ſhould oblige Parents with all poſſible Seriouſneſs, to recommend to their Children, that they fail not betimes to liſten to the Calls and Voice of the Holy Spirit, and that they be infinitely tender of reſiſting his gracious Importunities.

'This good Spirit begins very ſoon to attack young Hearts, that he may win them to the Love of God, and engage them to *remember their Creator in the Days of their Youth.* And oh happy! Yea thrice happy, they who comply with theſe early Motions, and who do not liſten to the ſly and cunning Inſinuations of a tempting Devil, a flattering World, and a deceiving Fleſh! Oh how eaſie and delightful would *Converſion* to *God*, and

* Pſal. lxxxi. 11, 12.

and the *Obedience* of his Commands be, if we gave ear to the firſt *Calls* of the divine Grace, and did ſet about the Work of our Salvation, while our Hearts are tender and flexible, and before we have contracted *vicious Habits*; whereas if we neglect and delay it, and follow the Swing of corrupt Nature, and the Conduct of the wicked World, and liſten to the fallacious Propoſals of the great Enemy of our Souls; as our Converſion will become extreamly difficult, yea and next to impoſſible, ſo if ever we ſhall be prevailed with, heartily to engage in it, it will be infallibly attended with moſt piercing Sorrows and Agonies, with Fears and Anxieties, Horrours and Tremblings, with Doubts and Uncertainties, and a thouſand other racking and bitter Ingredients.

2dly. He ſpeaks to ſuch as are in a *State of Purity*, that is, to ſuch as by his powerful Operations *have crucified the Fleſh with the Affections*

'*Affections and Luſts* (m) *are ſanc-*
'*tified in Soul, Body and Spirit* (n)
'*and cleanſed from all Filthineſs* (o)
'Theſe are indeed the *Temples* of
'the *Holy Ghoſt*, wherein he hath
'actually taken up his Reſidence,
'with theſe he entertains a moſt a-
'micable and delightful Converſe;
'he ſpeaks to them Peace and Con-
'ſolations: *He will ſpeak Peace to*
'*his People and to his Saints* (p) he
'ſpeaks in them, *becauſe ye are*
'*Sons, God hath ſent forth the Spi-*
'*rit of his Son into your Hearts, cry-*
'*ing Abba Father* (q) He inſpires
'their Prayers with devout and fili-
'al Affections, and makes *Interceſ-*
'*ſion for them with Sighs and Groans*
'*that cannot be uttered* (r) He guides
'and manages them. *The Sons of*
'*God are led by the Spirit of God* (s)
'he makes his bleſſed Fruits, *Righ-*
'*teouſneſs, Peace, Joy and divine*
'*Love*, more and more to abound
in

(m) Gal. v. 24. (n) 1 Theſ. v. 23. (o) 2 Cor. viii. 1. (p) Pſal. lxxxv. 8. (q) Gal. iv. 6. (r) Rom. viii. 26. (s) Rom. viii. 14.

'in them; he confirms them in 'Goodneſs, perſwades them to Per-'ſeverance, and *ſeals them to the 'Day of Redemption* (t) ibid. 344, to '348.

Again, '*If ye then being Evil, know 'how to give good Gifts unto your 'Children, how much more will your 'heavenly Father give the Holy Spi-'to them that ask him* (u)

'It is the Prerogative of the Goſ-'pel *Oeconomy*, that it is the *Admi-'niſtration of the Spirit*; and it is 'the Priviledge of all ſincere Chri-'ſtians, not *in one only, but in every 'Age*, to have this Promiſe made 'good to them, that is, truly to '*receive the Holy Ghoſt*, which be-'comes in them a *living Source*, or 'Principle of Purity and Healing, 'of Life and Power, of Wiſdom and 'Counſel, of Joys and Conſolations, 'and in a Word of all *divine* and '*heavenly Graces*, which therefore 'are called in holy Scripture, the '*Fruits of the Spirit*. Part iii. p. 212

The

(t) Eph. iv. 30. (u) Luke xi. 13.

'The *Soul* (says he) being thus 'raised up from the Death of Sin, 'and *born again*, is *divinely* anima-'ted, and discovers that it is alive 'by the *vital Operations* which it 'performs, and by the due Exer-'cise of his *nobler Faculties*, which 'are now awakened and invigorated, 'and the *Life* which it lives, in 'Consequence of so blessed a *Change*, 'must be truly *excellent* and *sub-'lime*. 'Tis this that I am in the 'next Place to evince, and the truth 'of it will appear if we consider, '1st The *Source* whence this Life is 'derived; for such as the *Source* is, 'such must be the *Streams* that issue 'from it. If the former be of an 'excellent Nature and Quality, so 'must the latter be likewise. Now 'it is certain that the *Source* whence 'the Life I am speaking of, flows, 'is *supernatural* and *divine*, for it 'comes from *Above*, even from *him 'with whom is the Fountain of Life** and

* Psal. xxxvi. 9.

‘ and whoſe Prerogative it is, to
‘ *give Life unto the Dead.* It is God,
‘ ſaith St. *Paul, that quickneth thoſe*
‘ *that are dead in Treſpaſſes and Sins*
‘ (w) And our Lord informs us that
‘ it is He who communicates theſe
‘ *living Waters*, which become in
‘ the Souls of ſuch as deſire and ad-
‘ mit of them, *A Well of Water ſpring-*
‘ *ing up into everlaſting Life* (x) And
‘ hence may appear the Reaſon why
‘ the Apoſtle gives this Life the De-
‘ ſignation of *the Life of God* (y)
‘ namely, becauſe it is an *Emanation*
‘ from him, and breathed into the
‘ Soul by his *Spirit of Life* and Po-
‘ wer; which Conſideration, as it
‘ ſufficiently evinces the *Excellency*
‘ of this Life, and juſtly intitles it
‘ to the Character of divine, as be-
‘ ing a *Derivation* from a *divine* O-
‘ riginal; ſo likewiſe it clearly
‘ Points out unto us the Way how
‘ we may come to be Partakers of it,
‘ which without doubt is by addreſ-
ſing

(w) Eph. ii. 1, 4, 5. (x) John iv. 10, 14. (y) Eph. iv. 18

ſing with *Frequency* and *Fervour* its adorable Author and Cauſe; for he hath promiſed, that if *we ask we ſhall receive, if we ſeek we ſhall find; and if we knock it ſhall be opened unto us* (z) And that Paſſage of his in his Converſe with the Woman of *Samaria*, *If thou knewest the Gift of God, and who it is that ſaith unto thee, give me to drink, thou would'ſt have asked of him, and he would have giving thee living Water* (a) plainly lets us ſee, that our *devout* Prayers and pious Importunities, are the *means* of *deriving* the *divine Life* into our Souls.

'The *Excellency* of this Life, appears from the *noble Principle* that influences it; for a *Life* that owes all its *vital Motions* and *Operations* to a Principle that is *heavenly* and *ſublime*, cannot but be excellent, and will diſcover that it is ſo by its Inclinations and Deſires, by its

(z) Matt. vii. 7, 8. (a) John iv. 10.

'its Deſigns and Aims, by all its 'Actions and Carriages, and by the 'ſecret Breathings and Tendencies of 'the inward Man, which certainly 'muſt be quite other than thoſe 'which Fleſh and Blood and Cor-'ruption, do inſpire withal; for 'ſince they proceed from a nobler 'Principle, they muſt conſequently 'be of a higher and more excellent 'Strain. Now as to the Principle 'of that Life which the Regenerate 'do live, we are to obſerve, that 'the holy Scriptures uſe a great Va-'riety of Expreſſions concerning it; 'for it is repreſented ſometimes by '*God's dwelling in them* (b) ſome-'times by *Chriſt living* in the Heart '(c) at other times, and very fre-'quently, by *the Law of the Spirit 'of Life in Chriſt Jeſus*, or *the holy 'Ghoſt inhabiting* and influencing 'the *inner Man* (d) Finally by the 'Emblem of *living Waters*, ſpring-'ing up as a Well in the Soul (e)

The

(b) 2 Cor. vi. 16 1 Joh. iv. 12. (c) Gal. ii. 20
(d) Rom. viii. 2, to 6, &c. (e) Joh. iv. 14.

'The Reſult of all theſe different
'Ways of ſpeaking, amounts in
'ſhort to this great and important
'Truth; namely, that a certain
'intimate and operative Preſence of
'God in the Soul, is that noble
'Principle of the new Life, which
'we are inquiring after 'Tis this
'*Preſence* that by its mighty *Ener-*
'*gy* and *divine Force*, communicates
'a heavenly Vigour and Sprightli-
'neſs unto the inward Man. 'Tis
'*it* that powerfully *touches* and
'*moves* our nobler Faculties, that
'not only *dilates* and *actuates* our
'Capacities, but alſo *delightfully* en-
'tertains and ſatisfies them; for it
'is the Light of the Underſtanding,
'and the *ſovereign Good* of the Will;
'it is the *Love* that raviſhes, and
'the *Fullneſs* that allays the eager
'Thirſt of the Soul. We ought
'always when we have Occaſion to
'conſider or diſcourſe of this Sub-
'ject, carefully to remember that
'the Soul of Man was originally de-
'ſigned *to lodge the Deity*, and that

for that End it was endued with *Capacities* vaſtly great and large, and ſuch as no created Object, nor even all the Creatures together, do bear any Proportion unto, it being only an *infinite Object*, that can give *entire* Repoſe and Quiet to thoſe *boundleſs* Deſires, which we are conſcious do move and ſtir in our Boſoms. Now the bleſſed *God*, that *infinitely perfect* and moſt *communicative Being*, is this Object; and he is ſo, not meerly after an *Ideal Manner*, as when we employ our *active Powers* in the Contemplation of him and his Excellencies, in which Caſe 'tis not himſelf, but ſome ſhadowy and languid Pictures of him, ſome *faint Reſemblance* of his Perfections, that are *immediately* preſented to our Minds. But he is then the *beatifying Object*, when he is *really* and *efficatiouſly* preſent in the Soul; and manifeſts his being there by his *divine Operations*, and the *gracious Communications* which he make

f) Eph

'makes of his Light and Grace,
'and ineffable Joys. This *blisful*
'*Preſence*, the Regenerate who are
'delivered from the *Dominion*, and
'cleanſed from the *Impurities* of
'Sin, have recovered again, and it
'is on the Account of it, that they
'are ſaid to be *an Habitation of God*
'*through the Spirit, and the Temples*
'*of the Holy Ghoſt* (f) for that
'*good Spirit* takes *Poſſeſſion* of them,
'reſides in their *Hearts*, becomes
'the *Mover*, *Enlightner*, and Di-
'rector of all their Faculties and
'Powers, gives a *new* and *heavenly*
'Tincture, and Tendency to all their
'Inclinations and Deſires, and in
'one Word, is the *great Spring* of
'all that they think, or do or ſay,
'and hence it is, that they are ſaid
'to *walk no more after the Fleſh, but*
'*after the Spirit*, and to *be led by*
'*the Spirit of God* (g) Paſſages which
'intimate very plainly, that theſe
'happy Souls are not any more un-

f) Eph.ii.22. 1Cor.vi.19. (g)Rom.viii.1,14.

'der the Conduct and Power of
'Corruption, nor acted by *Fleſh* and
'*Blood*, but that a divine and *more*
'*excellent* Principle animates, and
'influences them, even the *Holy*
'*Ghoſt*, who now is become *domi-*
'*nant* in the inward Man, and ex-
'erts his *mighty Efficacies* there, all
'Things that were inconſiſtent with
'his *Preſence* and *Operations*, be-
'ing removed and done away.

'From what, ſays he, I have ſaid
'on this Head, may appear the *fun-*
'*damental Reaſon*, why the Inſpira-
'tions and Communications of the
'Holy Spirit ought not to be look'd
'on as Favours *peculiar only* to *cer-*
'*tain Perſons* and to *certain Times*,
'but ſhould be conſidered as *common*
'Bleſſings; for they are ſuch as
'were *originally* intended for all Man-
'kind; and whereof all are capa-
'ble by Virtue of their Creation, as
'having every one of them the *Fa-*
'*culties* and *Powers* that are neceſſa-
'ry for ſo noble an End. And beſides
'the *Happineſs* and *Perfection* of
humane

'humane Nature, and that by which 'Man becomes a *living Image*, and 'Repreſentation of the Deity, con-'ſiſts in the *luminous*, *operative* and '*intimate* Preſence of *God* by his *Spi-'rit* in the Soul; ſo that one may 'as well confine Mankind, as limit 'the *Inſpirations* of the *Holy Ghoſt*, 'to ſome *Perſons* and *Ages* of the 'World. 'Tis true, all Men by their 'Apoſtacy from God, and the Dege-'neracy and Corruption of their 'Natures, have forfeited this *glori-'ous* Priviledge; but then as their 'Capacities for it do *ſtill continue*, 'ſo it is ſtill recoverable, and the 'Regenerate we ſee do actually *re-'cover it*. And indeed all, who '*through the Spirit do mortifie the 'Deeds of the Body*, and crucifie and 'extinguiſh *the old Man with his 'Luſts*, will feel and experience the 'Power and Appearances of the *di-'vine Preſence*, which will certainly 'manifeſt it ſelf proportionably, as '*Purity* and *Righteouſneſs* do ad-'vance in the inner Man. A great

'and justly celebrated Author (pag. '104. Edit. 5.) in his *Account of the* '*Beginning and Advances of a Spri-* '*tual Life*, after having laid it down 'as a sacred and certain Truth, which 'none who have any Acquaintance 'with the *inward Ways* of God, can 'so much as question, namely, that 'there is *a new Birth*, and a *divine* '*inward Operation* of the Spirit of 'God, which does constantly exert 'it self in the Souls of his Children, 'and more especially in their *Rege-* '*neration*; and having also informed 'us (pag. 105.) that the *formal Cha-* '*racter* of the *new Dispensation*, by 'which it is distinguished from that 'of *Moses*, is this, that in it we 'shall have a *new Heart*, and *new* '*Spirit put within us*; that we shall 'be taught of *God*; and that his '*Spirit shall be poured out on all Flesh.* 'He delivers himself yet further 'concerning this Matter, in these 'remarkable Words; This, saith he 'is most *irreligiously* restrained to 'the extraordinary effusion of the Holy

'Holy Ghoſt on the Day of *Pentecoſt*, 'or to other miraculous Gifts of 'the Spirit in thoſe Beginnings of 'Chriſtianity. This is clearly con- 'trary, both to the *Promiſes* of the 'Old *Teſtament* and the *whole Cur-* 'rent of the *New*, and to nothing 'more than to our Saviour's divine '*Prayer*, wherein he expreſſes that 'he was not interceeding for his '*Diſciples only*, but for all that '*ſhould believe on his Name through* 'their *Word* (g) So that all thoſe '*ſublime Effects* of the divine Spirit, 'being *one in God*, that *Chriſt might* 'be in them, and that the Love where- 'with the Father loved the Son, might 'be in them, are there prayed for in 'Behalf of all Believers. Where- 'fore, if any that bear the Chriſtian 'Name, are not *animated* and *influ-* 'enced by the *Holy Ghoſt*, which 'alas! is the Caſe of too too many, 'the Reaſon certainly is, becauſe 'they are not *faithful* to the *Offers*,

(g) John xvii. 20.

'nor improve the *Advantages* of the 'Goſpel, and more eſpecially becauſe 'they do not comply with the *pre-* '*venting Calls* of this good Spirit, 'who by the *ſecret Touches* and *In-* '*ſinuations* of his Grace, lovingly 'importunes them to turn and live; 'for though he ſtrives long with 'ungrateful and rebellious Mortals, 'yet at laſt, when they obſtinately 'perſiſt in their *Oppoſition* to his gra- 'cious Operations, and ſtifle all his 'kind Motions and Suggeſtions, chu- 'ſing rather to be under the Conduct 'and Impreſſions of their old Man 'and Corruptions, than under his 'Guidance and *divine Influences*, he 'is juſtly provoked to withdraw 'from them, and to abandon them to '*their own Luſts*. (h) *Part* iii. Pag. 402, to 408.

This excellent Author hath ſet this Matter in an exceeding good Light, his Expreſſions are ſo clear and evident, and his Diſtinctions between *Man's*

(h) Pſal. lxxxi. 12.

Man's Reaſon, or the natural Powers and Faculties of his Soul, and *God's* divine Light, or the Influence and Operation of his Holy Spirit; ſo uniform and conſiſtent, the *Neceſſity* of knowing *divine Illumination* and the *immediate Voice* and *Operation* of *God's Spirit*, in and upon our Spirits, and the *Faculties* and *Powers* of our Souls, in order to the ſaving Knowledge of God, *Peace* with him *here*, and *Felicity* and *endleſs Happineſs* with him *hereafter*, that 'Tis ſcarce poſſible any Thing ſhould be *plainer* and *better ſaid* to the Purpoſe; and made more evident than that the *heavenly Light* and *Operation* of *God's Spirit* in us, is infinitely different from, and of a ſuperior Nature to, the *dim Light of meer human Reaſon*, and its Operations in us.

CHAP. VI.

Of the Freedom and Liberty of Man regarding his Choiſe of Good *or* Evil; *and of the ſenſible and experimental Operations and Viſitations of the Spirit of God in the Soul of* Man.

THE working and ſtriving of God by his moſt bleſſed Spirit in the Souls of Men, in order to their *Repentance* and *Reformation* is not irreſiſtable, but ſuited to Man's *Rational Nature* and *Freedom* of Choiſe and Action. For Man is not a *neceſſary Agent* (if I may ſo ſpeak) but a *free Agent*; and therefore he is an accountable Creature for his *Conduct* and *Behaviour* in this World; And for that Reaſon becomes a proper Object of *Rewards* and *Puniſhments* in the next Life, according as his Works have been in this.

For if we were *neceſſary Agents*, or *Agents* whoſe Actions were not free and voluntary of own Choiſe, but we

we were forced irreſiſtably to Action, by an irrevocable Decree of the *Almighty God*, or by his preordination, we ſhould be like *meer Stocks* or *Stones* in his Hand, and move as the Orbs in the *Planatary Syſtem* do, without the leaſt Liberty or Choiſe of Action; and therefore, ſhould be entirely unaccountable for any and even all the *baſe, irreligious* and *moſt inhuman Actions* which we do or can do; and no Reward or Puniſhment could in Juſtice or the Reaſon of Things be due to us for any good or bad Actions.

Religion would indeed then be what the *Irreligious* ſeem to deſire it ſhould be, viz. *a meer Sham or Nullity.*

For to what Purpoſe, and how prepoſterous would it be, to call Men to *Repentance* and *Amendment of Life*? When at the ſame Time they have no Need of *Repentance*, ſince they are all doing of his Will, and cannot help it; all obedient to his Preordination, becauſe 'twas im-

possible for *them* to resist the irresistable Force impelled upon them by the Almighty. So that this *Hypothesis* in my Opinion, tends directly to an utter abolishing of the Notions of *Virtue* and *Vice*, and to exterpate the same out of the Minds of Mankind.

But Almighty God hath not impelled on us such an *irresistable force* to either *bad or good Action*, as our own Experience, as well as the Reason of Things fully evince: For we feel he hath given us a *Liberty* and *Freedom* to chuse or refuse good or evil Actions; to turn our Thoughts hither and thither, from one Object to another, and change our Actions at Pleasure, so that whatsoever *Liberty* and *Power* we lost in *Adam*, regarding divine Things, we have regained by *Jesus Christ*.

True it is, *Man* considered in *Adam* in the Fall, abstractly, is a very *weak* and *impotent Creature*, regarding *God* and *Spiritual Things*, and can do nothing in that Respect without

Chriſt or his *divine Help*; but *Man* conſidered as the *Purchaſe* of the *beloved Son of God*, to whom as ſuch he gives Light and Power; can by Virtue thereof, do all Things neceſſary for pleaſing and ſerving God *acceptably*. And therefore 'tis but reaſonable, that we ſhould account for our *Actions* to him, and receive a juſt Retribution from him in a future State, according to our Works in this World, whether they ſhall be *good* or *bad*; which the Revelations of the Will of God, contained in that holy Book the *Bible*, give a clear and evident Account of: So that there is nothing in this State of Tryal and Probation here, that Men ought to be more ſollicitous about, than that of pleaſing *God* in walking in his Ways, and doing of his Will and Commandments.

And the *Spirit* of *God* alſo beareth Witneſs in the *Hearts* of *Men* to the Will of God, ſo plainly and experimentally, that I conceive it to be impoſſible for any ſober Men,

Men, who retire their Minds from the *Creatures* and *Things* without them, and emptie their Souls of all earthly Ideas, and then fix and ſtay their *Hearts* and *Thoughts* on God, ſteadily waiting on him, and humbly walking with him, in a holy and dayly *Self-denial* and *Croſs* to their *carnal* and *ſinful Appetites* and *Paſſions*, which they have Power from Jeſus Chriſt to do. I ſay, I take it to be impoſſible for *Souls* ſo diſpoſed and given up to the Will of God, truſting in the *Lord Jehovah*, to miſs or fall ſhort of a Senſe and Feeling in themſelves, of the experimental Work and Evidence of *God's Spirit* in their *Souls*, to enlighten them in a ſweet and bleſſed Manner concerning the Will of God, and what he requires of them; conſonant to the *Doctrine* of the *Goſpel*, and witneſſing to the *Truths* contained in the *Bible*, as coming from God through his *Inſpiration* of thoſe holy Men who ſpake them.

An

And ſuch Men ſo turned to God, and *enlightned* by him, cannot fail of feeling in their Hearts a being *quickned* and *ſtrengthned* to *holy* and *pious Actions*, to live *ſoberly*, *righteouſly* and *Godly* in this World: in ſuch Souls an *Abhorrence* is begot to vile and evil Actions, as a Shame to human Nature, as well as an Offence to God, as an unmanly and brutal Courſe of Life, and therefore very diſpleaſing to God, who made us Men, that we ſhould live like Men, and act becoming *rational Creatures*, and not like brute Beaſts, below our *rational Nature*, *but* behaving our ſelves to our own Honour as well as His.

For every *evil* and *ſinful Act* is an *irrational Act*; every exceſſive and diſorderly Appetite and Paſſion is a marring and abuſing the Man who gives Way to it, bringing Shame upon him in the Opinion of others, and which he cannot but be aſhamed of himſelf when he thinks like a Man, when he retroſpects on his Actions

Actions, and reflects as becomes a *rational Creature*. The Apoſtle might therefore very well aſk *enlightned and quickned Souls, What Fruit* (or Profit) *had you then in thoſe Things whereof you are now aſhamed.* (k)

For as there is both Light and quickning Virtue, in the *Rays* and *Beams* of the *outward Sun* in the outward Firmament; ſo there is both *Light* and *quickning Virtue* in the *Rays* and *Beams* of the *inward and divine Sun* of the *Soul* (called in Scripture *the Sun of Righteouſneſs*(l) in the *inward Firmament* of God's Power in the Heart.

And where is even the earthly minded Man, that at ſome Time or other doth not meet with a *Viſitation* of God within his own *Soul*, though unſought after by him; that ſets his Sins in order before him, and pricks him to the very Heart for the ſame? This is the *Day of God to the Soul:* This is the Time in which the

(k) Rom. vi. 21. (l) Mal. iv. 2.

the *Spirit of God ſtrives with Man*(m) for his *Redemption* and *Salvation* from *Sin*: This is the Seaſon, in which God would gather the Soul to himſelf, *as a Hen gathers her Chickens under her Wings* (n)

But if Men will not be ſo gathered, if they will have their own ways, and not God's Ways; for they have their Choiſe, then their Souls will become *diſolate*, and their *Condemnation* will be *juſt*, *for this* (ſaid our Saviour) *is the Condemnation, that Light is come into the World* (into the Hearts of ſenſual, ſinful and worldly minded Men) *but Men* (ſuch brutal Men) *love Darkneſs* (their dark and wicked Ways) *rather than Light*, (than the Light of God in their Hearts) *becauſe their Deeds are evil. For every one that doth Evil, hateth the Light, neither cometh to the light* (tho' the Light at certain Times cometh to him) *leaſt his Deeds ſhould be reproved* or diſcovered (which he don't

(m) Gen. vi. 3. (n) Luke xiii. 34.

don't like to see and feel in himself Reproof and Condemnation for) (o)

Until therefore this *Light* of God in the *Soul*, is come to by Men, its coming to them, is not like to reform them. Nothing will ever reform the sinful and degenerate World, but their coming to the *Light* and walking in it. Men may, and some even do make a fair Shew in the Flesh, which will prove but like the Morning Dew, if they don't come to the *Spirit*, and bring forth the Fruits of the Spirit, as the Effects of a vital and living Principle in the Soul.

The *Light* of God is come to men universally, for Christ is *the true Light, which lighteth every Man that cometh into the World* (p) But oh that Men would as universally come to the *divine Light!* by abstracting their Thoughts and Minds very frequently from the Creatures and Things of this World around them, to

(o) John iii. 19, 20. (p) John i. 9.

to wait upon and attend the *Illuminations* thereof, and to be enlivened in their Souls to a heavenly Love; to the true and real Love of God and the Things that belong to their everlasting Peace and Salvation.

God will then give us as much Strength as we want, if we do actually and indeed truly trust in him, who is the *Lord Jehovah*, in whom there is *everlasting Strength* (p) If we yield our selves to him, and the Faculties and Powers of our Souls, as *Instruments of Righteousness to him* (q) for we our selves must have a Hand in our own Salvation, and the *working of it out with Fear and Trembling* (r) with a real Consciousness and Care of our Actions; with a Fear of offending him, and with a trembling at his Word. And in order to our Help therein, he will *work in us to will and to do of his good Pleasure* (s) He will *strengthen us*

(p) Isa. xxvi. 4. (q) Rom. vi. 13. (r) Phil. ii, 12. (s) Verse 3.

us with Might by his Spirit in the inner Man (t)

And 'tis in vain for us to expect the Coming of the Kingdom of God in our Souls, as a dominant and ruling Power there, if we keep our Hearts from him, and will have our own Will and Ways; *will eat our own Bread and wear our own Apparel* (u) and be contented with a Name to live, while we remain dead in Treſpaſſes and Sins. For it is the *doing of the Will of God in Earth, as it is done in Heaven*, that quallifies us for Witneſſes of the Kingdom of God to come with Power and Rule in our Hearts (x) for God will not ſave us, and take to his Rule and Reign in us againſt our Wills, but with our Wills; he will be ſought unto by us for this wonderful Favour, we muſt yield our ſelves to him, in order to become *Subjects of his Kingdom* of *Grace* here, that we may become fit for his *Kingdom of Glory* hereafter.

In

(t) Eph. iii. 16. (u) Iſa. iv. 1. (x) Mark ix. 1.

In which bleſſed yielding ourſelves to God, we ſhall in a very heavenly *manner*, be delighted with the Fruition of his luminous Preſence, and overcoming Love and Goodneſs in our Hearts and Souls, in his Service here on *Earth*, and be aſſured beyond all Heſitation and Doubt whatſoever, that if we perſevere in his Will and Way to the End, we ſhall not miſs a *Crown of Righteouſneſs* in the *Kingdom and World* to come, to all Eternity (y) Theſe are Things truly worth minding, when all the Things of this World, in Compariſon of them, are but lean, empty and inſignificate Appearances, that periſh with the uſing, that will ſtay with us, or we with them, but for a Moment; when the Love of God, and the Peace and Joy of the holy Ghoſt will never fail us, as we habituate our ſelves to walk uprightly with him, and do his Commandments in this Life, and will in the End lead us forth into an Ocean of divine Love for ever and ever.

(y) 2 Tim. iv. 8.

CHAP. VII.

Of Reaſon.

REASON, that noble Power and Faculty of the Soul of Man, which ſuits or adapts him for the Knowledge of Things human and divine, muſt have the Regards paid which are due to it. For tho' it is not ſufficient of it ſelf, to give Man the ſaving Knowledge of God and of Things which are heavenly; yet without it, it does not appear, how that Knowledge can be conveyed to us by the Light and Operation of the divine Spirit; Or how Man could know God without that *Faculty*, any more than he can without this *ſupernatural Agent*. 'Tis on Man's Spirit that God's Spirit works, to make him a new Creature, a Child of God, and Heir of *Heaven*. And tho' the Diſcoveries, which the divine Spirit makes of Religion and the Things of God, are more ſublime

than

than Man's Reaſon could have made, yet are they not, when they ſhine in upon the Underſtanding, diſſonant or repugnant to it: For there is an excellent Harmony in well diſpoſed Minds, between the Dictates of Heaven and right Reaſon.

Reaſon is given us by our bountiful Maker, not only for tranſacting the Affairs of this Life, but as divinely enlightned to diſtinguiſh between what comes from God, as his Will to be done by us on Earth, in order to Happineſs in Heaven; and the Wiles of Satan, as well as the Imaginations and Inventions of Men in Religion, let their Pretences be never ſo ſpecious, in which they ſeek themſelves, and to impoſe upon us for their own Honour or Intereſt.

We may reſt aſſured, that nothing comes from God, but what is worthy of him, and becomes his infinite Wiſdom and Majeſty; and that as the *Chriſtian Religion* is a *reaſonable Service* (z) ſo all Things which are pre-

(z) Rom. xii. 1.

pretended to belong to it, and are oppoſite to right Reaſon, are not Injunctions of ſo excellent a Religion, or Dictates of the divine Spirit.

The ſacred Scripture contains an undoubted Revelation of God's Will evidently conſonant to right Reaſon, and all Pretenſions to divine Authority from God, muſt be ſubjected to that excellent Teſt or Touchſtone, as what God will never ſpeak contrary to. For Reaſon cannot be of one ſide the Queſtion and Truth on the other. Men who are ſent by, and ſubject to Heaven, will neither ſay or do Things contrary to the Mind of Heaven. They will not miſuſe their Vocation, and reproach their Maſter, by avouching that *he ſaith*, when 'tis their own Imaginations *that ſpeak*: They will be humble and modeſt: Much leſs will they in God's Name utter Falſhoods, or erroneous Doctrines repugnant to Scripture or right Reaſon.

'God I own (ſaith the great *Lock*) 'cannot be denyed to be able to enlighten

'lighten the Underſtanding, by a 'Ray darted into the Mind immedi-'ately from the Fountain of Light, *Vol.* i. *Fol.* 33.

'By Reaſon of the *Extravagancys* (ſays *Monro*) 'both as to *Opinion* and '*Practice*, which ſome pretending 'to the Holy Spirit, have run into, 'the *Doctrine* which aſſerts the *Ne-'ceſſity* of his divine Operations, in 'order to become a *genuine* and *real* '*Chriſtian*, is brought into Diſeſteem 'with a great many. *Part* iii. *Pag.* 408.

'Now one of the *greateſt* and 'moſt *ſucceſsful* Artifices that he '(the grand Adverſary of Mankind ſays *Monro*) makes uſe of to ac-'compliſh his Deſign, as to this, is, 'to puſh ſome that may be remark-'able for ſome goodly outward Ap-'pearances of Piety and Devotion, 'but who are really unſound at the 'Bottom, and under the Dominion 'of Corruption and Sin, and conſe-'quently under the Power and Ma-'nagement of Satan; to puſh them

'I say under *Pretence of Inspiration*,
'to utter and do Things that are
'evidently absurd, rediculous and
'unreasonable. *Ibid.* 409.

CHAP. VIII.

Of Prayer.

PRAYER is a *devout*, *sincere* and *hearty* Address or Application of the Soul, to the *adorable Majesty* of *God*, in and under the *Influence* and *Assistance* of the divine Spirit; in which only the Soul hath *Access* to him, and *Acceptance* with him. And therefore, an *inward* Retirement to the *divine Grace* is essentially necessary to a right Performance thereof.

For all Prayer by *prescribed* Forms or *extempore* Conceptions, in which the divine Spirit is not felt to lead and influence the Soul, whether it be in publick or in private, is of no Availance in the Sight of God.

Besides we must always consider and have in our Minds, the *Purity* and *Holiness* of God, and how *unmeet*

and *unfit* we are to draw nigh to him in an *unholy* Frame of Heart: The *holy God is of more pure Eyes, than to behold Iniquity* (a) We muſt *waſh* and make clean our Hearts, we muſt *ceaſe to do Evil, and learn to do well*; for *without Holineſs, no Man ſhall ſee Him.* How unacceptable to God are all *dead, dry* and *formal* religious Performances, not proceeding from a *pure Heart, influenced* and *quickned* by the holy Spirit.

On the contrary, how living and acceptable to Him, are the *Sacrifices* and *Offerings* of a clean Heart, *enlightned* and *guided* by the *divine Spirit?* What Delight and Comfort doth the Soul feel? What Returns of Love from the *divine Preſence?* What Times of refreſhing come from *Him?* What new Life and Vigour is the Soul inſpired with, to abandon all the Ways of *Vice*, and perſevere in *Virtue* and the Love of God? How is the Heart *enlarged to run the*

(a) Hab. i. 13.

Ways of God's Commandments (b) And indeed, *bleſſed are the pure in Heart, for they ſhall ſee God* (c) theſe come into *His Courts with Praiſe* (d)

Theſe have the *Capacities* and *Powers* of their Souls, filled with the luminous and intimate Preſence of God; who becomes unto them like a *Place of broad Rivers and Streams* *

Doctor *Gell* before quoted, ſaith, 'Words conceived only *in an earthly* 'Mind, and uttered out of the Memory by the Man's Voice, which 'make a Noiſe in the Ears of Fleſh 'and Blood, are not, nor can be accounted a *Prayer*, before our Father 'which is in Heaven. *Vol.* i. *Fol.* 156.

'And therefore (ſaith he) *Devotion* is ſaid to be a *Moving of the* 'Mind and Will towards God, which 'may be in manifold Acts; as *Holy* 'Mediation, Reſignation, Elevation, 'or lifting up the Heart by Prayer 'and Thankſgiving unto God, col'lecting and gathering in, all the diſtracting

(b) Pſal. cxix 32. (c) Mat. v. 8. (d) Pſal. c. 4. * Iſa. xxxiii. 21.

'distracting and wandring Thoughts 'unto Unity. *Ibid.* 544.

'I know some far outstrip others (says he) 'in this outward *vocal* 'Praise of God, every Sabbath Day, 'spend it wholly in hearing and re-'peating Sermons, and conferring 'and singing most devoutly; yet on 'the Week Days, are ordinarily as 'devoutly drunk, and they are as or-'dinarily blamed for untrue and un-'faithful Dealing, Cheating, Ly-'ing and Dissembling. Oh beloved, 'praising of God is not to make a 'Noise with a Man's Mouth, the 'best praising of God is the *real prai-'sing of Him in Heart*. Vol. ii. F. 155

'What do we else (says he) but 'betray our Lord with a Kiss, when 'in *praying*, and *praising* and *sing-'ing*, and *preaching*, we *draw near* 'unto him with our Lips, but our 'Hearts are far from Him. Ibid. 307.

Doctor *Smaldridge* late Bishop of *Bristol*, in the 16th Folio of his Sermons, says, '*Prayer* doth not 'consist either in the bending of our

'Knees or the Service of our Lips, 'or the lifting up of our Hands or 'Eyes to Heaven; but in the Ele-'vation of our Souls towards God. 'Theſe outward Expreſſions of our 'inward Thoughts, are neceſſary in 'our *publick*, and often expedient 'in our *private Devotions*; but they 'do not make up the Eſſence of '*Prayer*, which may truly and ac-'ceptably be performed where theſe 'are wanting.

And he ſaith folio 38. '*Devotion* 'of Mind is it ſelf a *ſilent Prayer*, 'which wants not to be cloathed in 'Words, that God may better know 'our Deſires. and Folio 39. It is 'true indeed, that God regards not 'the Service of our Lips, but the 'inward Diſpoſition of our Hearts.

In the *Golden Remains* of the ever memorable *Hales*, before cited, we have him delivering himſelf in his Sermon on *Luke* xviii. 1. thus.

'For *Prayer* indeed, eſpecially was 'the *Sabbath* ordained, yet *Prayer* 'it ſelf is *Sabbathleſs*, and admits

no

'*no Reſt*, no *Intermiſſion* at all: If 'our Hands be clean, we muſt as 'our Apoſtle commands us, lift 'them up *every where*, at all Times, 'and make every Place a Church, 'every Day a Sabbath Day, every 'Hour canonical: As you go to the '*Market*, as you ſtand in the *Streets*, 'as you walk in the *Fields*, in all 'theſe Places you may *pray* as well, 'and with as good Acceptance as in 'the Church; for you your ſelves 'are *Temples of the Holy Ghoſt*, if 'the Grace of God be in you, more '*precious* than any of thoſe which 'are made with Hands. *page* 178.

'It requires (ſays he) no outward 'Labour of the Body, no outward 'Faſhion or Manner of Doing, but 'is *internally* acted in the Soul it 'ſelf, —— *quaint*, *witty* and *ſet* 'Forms of Prayer, proceed many 'Times from Oſtentation more than 'Devotion. Nay one Thing I know 'more, that the moſt *forcible Prayer* 'tranſcends and far exceeds all *Pow-* 'er of Words. For St. *Paul* ſpeaking

'unto us concerning the moſt effec-
'tual Kind of *Prayer*, calls it στεν-
'γματαἀλαλήτα, *Sighs* and *Groans* that
'cannot be expreſſed. Nothing does
'cry ſo loud in the Ears of God, as
'the *Sighing* of a contrite and ear-
'neſt Heart. *Ibid.* 182.

'It requires not the Voice but the
'*Mind*, not the ſtretching of the
'Hands, but the Intention of the
'Soul, not any outward Shape or
'Carriage of the Body, but the in-
'ward Behaviour of the Underſtan-
'ding. How then can it ſlacken your
'worldly Buſineſs and Occaſions,
'to mix them with *Sighs* and *Groans*
'which are the moſt effectual Kinds
'of Prayer? *Ibid.* 183.

And *Monro*, in his *Juſt Meaſures of the pious Inſtitution of Youth* before quoted, ſays, 'All I doubt not
'will allow, that it is not the *Ex-*
'*preſſions* how fluent ſoever they
'may be, but the *Heart* that God
'regards, and that the ſeeming *Fer-*
'*vour*, which is occaſioned by the
'Tone of the Voice, is not the *ge-*

nuine

'*nuine Fire* of Devotion; it is very 'poſſible, that one may be truly 'devout, tho' he makes no Uſe of 'either *Words* or *Voice*.

'The *Breathings* of a *recollected* 'Soul, are not Noiſe or clamorous: 'The Language in which Devotion 'loves to vent it ſelf, is that of the '*inward Man*, which is *ſecret* and '*ſilent*, but yet God hears it, and 'makes gracious Returns unto it. 'Sometimes the *pious Ardours* and '*Senſations* of good Souls, are ſuch 'as they cannot cloath with Words; 'they *feel* what they cannot *expreſs*. 'I would not however be thought 'to inſinuate, that the Voice and 'Words are not to be uſed at all; 'it is certain, that *publick* and *com-*'*mon* Devotions cannot be perform-'ed without them, and that even 'in *private*, they are not only very '*profitable*, but ſometimes *neceſſary*. 'What I here aim at is, that the 'Youth ſhould be made ſenſible that '*Words* are not otherwiſe valuable, 'than as they are *Images* and *Copies*

'of what paſſes in the *hidden Man of the Heart*, eſpecially conſidering, that a great many who appear very *Angelical* in their Devotions, if we take our Meaſurs of them from their *Voice* and *Tone*, do ſoon, after theſe *Intervals* of *ſeeming Seriouſneſs* are over, return with the *Dog* to the Vomit, and give palpable Evidences of their *Earthlineſs* and *Senſuality*, *Pride* and *Paſſion*, and the like ſhameful Irregularities. *Ibid. Part* ii. *Page* 206, 207.

'It will not (ſays he) I ſuppoſe be unſeaſonable on this Occaſion, to take Notice of that ordinary *Diſtinction* of Devotion, by which it is divided into *vocal* and *mental*; and to give a brief Explanation of it. The *vocal* is, when by our *Voice* and *Words*, we expreſs outwardly our *inward Sentiments* and *Affections*, or in the royal Pſalmiſt's Phraſe (e) when the *Heart indites*, and the Tongue *is as the Pen of a ready*

(e) Pſal. xlv. 1.

'*ready Writer.* Whence it appears, 'that *vocal Prayers*, whether they 'be *Forms* or *extemporary*, ought 'not to have the Name of Devotion, 'unleſs there be a *Conjunction* of the 'Heart and Voice; and therefore, 'tho' one ſays or pronounces never 'ſo many good Words, yet if there 'be not *correſpondent Motions* in 'the inward Man, he cannot be 'truly ſaid to pray; his Words in 'this Caſe, are but as *Shells* without 'the *Kernels*; and his *Voice* as '*ſounding Braſs*, which certainly 'are *lean Sacrifices*, and unfit to be 'preſented to God, who will be 'worſhiped in *Spirit* and in *Truth*, 'and rejects the Addreſſes of ſuch 'as pretend to honour him with their 'Lips, when their *Hearts* are far 'from him.

'*Mental Devotion*, is that which 'is *tranſacted* in the *hidden Man* of 'the Heart, and it comprehends not 'only the *ſilent*, *vehement* Pantings 'of the Soul after God, but alſo 'the *ſecret Manifeſtations* that God

makes of himself unto the Soul; for it is in both these together, that the *spiritual and holy Intercourse* that is between God and pure Minds, doth consist. Of this *internal Devotion* there are *two sorts*, which I shall briefly consider, the *first* is, when one employs or exercises his *Faculties*, that is, his *Understanding*, *Will* and *Desire*, in the *Contemplation*, *Love* and *Adoration* of the *Beauties* and *Perfections* of God, and in aspiring after his gracious *Communications*, and *Conformity* to his holy Will and Nature. Here the Soul is *active* and *particular*, sometimes it views one Perfection, sometimes another. It *contemplates* God in his *Word* and *Works*, and *Providences*. And according to the several Views it hath of him, it *forms* several and distinct *Acts*, such as of *Faith*, of *Love*, of *Hope*, of *Gratitude*, *Humility* and the like; taking Occasion from every Thing of making devout *Sallies* and

'and *Ejaculations*, of which I have 'given Inſtances in the Beginning 'of this Chapter.

'The other Sort is, when the de-'vout Soul, being *diſengaged* from 'all created Things, from Sin and 'Self, and Corruption, and *firmly* '*believing* that God who *filleth all* '*Things*, *is preſent* in the Soul, and 'ready to diſplay his Power, and 'communicate his Light and Gra-'ces, doth by an *Act of Faith*, ſtate 'himſelf in his *Preſence*, and there 'having *turn'd* the Eye of the Soul 'to the *Interiour*, and made an *in-'tire Surrender* of himſelf into the 'Hands of God, with an *humble* '*Deſire*, that he would diſpoſe of 'him as he pleaſes, and that his ho-'ly Will may be done in him; he 'continues in a *profound Silence* and '*Recollection*, waiting for the *divine* '*good Pleaſure*.

'Now tho' the Soul, when it is 'entering on this State be *active*, yet 'being once in in, it ceaſes from all '*particular* and *diſtinct Operations* of

its

' its own; not that it is then *idle*,
' on the contrary, it is in this Junc-
' ture *imployed* in the *nobleſt Manner*,
' for it doth in a *full Bent* and *Ten-*
' *dency*, and with its *Powers* all u-
' nited, move vigorouſly towards
' God, but ſtill in a Way of *Tran-*
' *quility* and *Repoſe*, and without
' acting particularly; and the *hea-*
' *enly Graces* of Faith, Hope and
' Love; of Humility and Reſignati-
' on, are then in the *ſublimeſt Exer-*
' *ciſe*, tho' not *diſtinctly* apprehended
' by the Soul; whereupon the bleſ-
' ſed God, as the Experience of ma-
' ny eminently devout Perſons doth
' abundantly juſtifie, *viſits* theſe
' Souls that are thus abandoned to
' him, and depend on him, with
' his *peculiar Favours*, diſplays in
' them *the Riches* of his *Power* and
' *Grace*, and makes them feel in an
' *ineffable Manner*, the *Reality* of
' his Preſence in their inward Man;
' whence it comes to paſs, that they
' improve wonderfully in every *thing*
' that is *good*, *juſt* and *true*, *pure*

and

'and *lovely*, and advance with ſpeed
'towards *Chriſtian Perfection*.

'I am perſwaded, that it would
'be vaſtly advantagious (ſays he)
'for the *Youth*, if Care were taken,
'to train them up to this Method of
'Prayer; that is, if they were taught
'*frequently* to place themſelves in
'the *divine Preſence*, and there *ſi-*
'*lently* to adore their *Creator*, *Re-*
'*deemer* and *Sanctifier*. For hereby
'they would become *habitually* re-
'collected; Devotion would be their
'*Element*, and they ſhould know by
'Experience, what our *bleſſed Sa-*
'*viour* and his *great Apoſtle* meant,
'when they enjoyn us to *pray with-*
'*out ceaſing*. It was I ſuppoſe, by
'ſome ſuch Method of Devotion as
'I am now ſpeaking of, that *Enoch*
'*walked with God* (g) *that* Moſes
'*ſaw Him that is inviſible* (h) that
'the *Royal Pſalmiſt ſet the Lord al-*
'*ways before him* (i) and that our
'Lord Jeſus himſelf *continued whole*
Nights

(g) Gen. v. 24. (h) Heb. xi. 27. (i) Pſa. xvi. 8.

'*Nights in Prayer to God* (k). No
'Body I believe, will imagine this
'his *Prayer*, during all the Space
'in which it is ſaid to continue, was
'altogether *vocal*, when he was in
'his *Agonie* in the Garden, he uſed
'but a few Words, his vocal Prayer
'then conſiſted only of *one Petition*
'and an Act of *pure Reſignation*,
'thrice repeated: But I hope all
'will allow, that his Devotion laſ-
'ted longer than while he was im-
'ployed in uttering of a few Senten-
'ces. Without Doubt his Holy
'Soul did, both then and on other
'Times, which he more eſpecially
'conſecrated to Prayer, converſe in
'Silence with his heavenly Father;
'ſo that I think it would be very
'abſurd to ſay, that his Devotion
'on theſe Occaſions was limited to
'the ſhort Space, wherein he might
'have ſpoken ſome Words. I would
'humbly adviſe, that they who are
'not yet acquainted with this Me-
thod

(k) Luke vi. 12.

'thod of Prayer, would not run it 'down or diſparage it, but rather 'piouſly reſolve to make a Trial of 'it; for it is only their own Expe-'rience that can ſolidly convince 'them, whether or not, it hath all 'the Advantages to which it pre-'tends, *Ibid.* 212, to 215.

CHAP. IX.

Of Preaching.

AS *Prayer* is an *Addreſs* of the Soul to *God*, ſo *Preaching* is an *Addreſs* of it to *Men*; and as *that* is performed *acceptably* to God, by the *Influence* and *Operation* of the *bleſſed Spirit only*, ſo this is perform'd *profitably* and *beneficially* to Men, only by the *Illumination*, *Help*, and *Power* of the ſame *Spirit*.

In vain are all the *ſtudied*, *elaborate* and *eloquent* Diſcourſes, or Sermons, which proceed only from the *meer Activity* of *human Reaſon*, about the Things of God, and the *Exerciſe* of the Soul towards him. For as *Religion* is

is a *divine Science* to be learned only, ſavingly, by the *Illumination* and *Dictates* of the *divine Spirit* in our Souls, ſo it is to be *taught* others only to *Edification* and *Salvation*, by *Men inſpired* from *Heaven*.

Hence appears the Reaſon in a great Degree, of the *Irreligion* and *Looſneſs* of Multitudes of Men, who attend ſuch *Diſcourſes* and *Sermons*, who being not *acquainted* with, or *ſubject* to the *divine Operations* of God upon their Souls, nor viſited with *ſecret Touches* of the heavenly *Grace* in the *Sermons* they hear; which are oftentimes ſo far from *inculcating* even the Notion of ſuch divine, efficatious and ſenſible *Operations* of God in their Souls, that they ſeem to deny the ſame; and ſo Men reſt contented with ſome meer *Notions* and *Speculations* of *Religion*, and the Obſervation of ſome *Ceremonies* and *Externals*, ſome *outward Shews* and *Appearances* of *Godlineſs*, without the *real Power* of it, pleaſe themſelves with a *Shell* without the *Kernel*

Kernel, a *Profeſſion* without *Poſſeſſion*, a Name to *live* while *dead* in Treſpaſſes and Sins; for nothing but the *ſenſible* and *experimental Operations* of God in us, can *quicken* our Souls to Him, can purifie our Hearts, can make *new Creatures* of us, give us a *new* and *ſpiritual Life*, raiſe our Affections from *Earth* to *Heaven*, give us a Taſte and Reliſh of *divine Things*, ſatiate the vaſt and noble Deſires of our Souls, make us Subjects of *God's Kingdom* of *Grace* here, and Heirs of his *glorious Kingdom* hereafter.

Wherefore *Men* that would *teach Religion*, muſt themſelves be firſt *taught of God*, muſt go to *Chriſt's School*, muſt come under the Diſcipline of his *Holy Spirit* in their own Hearts; muſt retire to, and attend his *Operations* there, muſt mortifie the *Deeds of the Body* by his *Spirit*, muſt crucifie the *Fleſh* with the *Affections* and *Luſts* thereof, muſt put off the *old Man* which is corrupt, and then they muſt put on the *new*

Man

Man which after God is created in Righteouſneſs and true Holineſs (l) live and walk in the Spirit, that they may be anointed by the Spirit to *preach Liberty to the Captives* of Sin and Satan, and the *opening of the Priſon to them who are bound* (by Iniquity) *to proclaim the acceptable Year of the Lord* (m) the Salvation that is offered, and made eligible by our Lord, who attoned for our Sins in dying for us, without us, and knocks at the Door of our Hearts for an *Entrance within us*, to ſave us from our *Sins*, to redeem us from all Iniquity, and purifie us for his own Service.

Men thus *taught* of God, and anointed by his Spirit to *preach the Goſpel*; will be able to declare to others *what God hath done for their Souls* (n) to tell them how they ſhall get Dominion over their *vile Luſts* and *Paſſions*, and have a new Heart and a new Nature, and where it

(l) Eph. iv. 22, 24. (m) Iſa. lxi. 1, 2. (n) Pſa. lxvi. 16.

× that's a divine Nature, or the Spiritual Birth —

it is that *Christ feedeth his Flock and causeth them to rest at Noon* (o) they themselves being Witnesses of these Things; they will not then speak of the *Things of God*, from meer Hearsay, nor from *Devinations* of their own Brain, but from what they have seen and felt of the *Word of Life*, and do continue to *feel and witness* (p) in their own Souls.

Their Testimony will be a living Testimony, the Impressions the *divine Spirit* makes on the Powers and Capacities of their own Souls, will be the *Source* or *Spring* of their *Ministry*, which coming from God, will have a natural Tendency to *lead to God*. The Virtue and Life which will be in their *Words*, will reach to *dead Souls*, and tend to the awakening them out of their *sinful Slumbers*, to open their *blind Eyes* and *unstop their deaf Ears*; to dilate those noble Powers and Faculties of their Souls, which have been locked up in

(o) Cant. i. 7. (p) 1 Joh. i. 1, 2.

in Senſuality and brutal Luſts; that the *Light* of the glorious Goſpel of Chriſt may ſhine into their Hearts, that in Truth and Reality, they may be turn'd from *Darkneſs to Light* and from *Satan's Power* to *God*; that ſo they may indeed receive *Remiſſion* of their Sins, and an *Inheritance among them which are ſanctified* (q) and actually and truly be Partakers of thoſe glorious and ineffable Manifeſtations, Emanations and Senſations, of the luminous operative and intimate Preſence of God in their Souls in this Life, and be prepared for that which is to come.

Such a *Miniſtry* as this, is truly edifying and comfortable to Men, in which the Wiſdom and Wit of Man has ſo little Hand. And the *divine Spirit* preſides, governs, directs and animates the *Miniſter*: Who ſets him to Work, and manages him in that *holy Vocation*; not for Gifts and Rewards, not for the Riches, Honour,

(q) Acts xxvi. 18.

nour, Dominion and Government of this World: But *for the Diſcharge of a good Conſcience towards God*, with an Eye ſingly to the carrying on the *Work* of God, to promoting the Buſineſs, enlargeing and eſtabliſhing of the *Kingdom* of God, a *ſpiritual Kingdom*, a *Kingdom* that is not of this World, which is in Truth and Reality, the bleſſed *Kingdom* of our gracious Redeemer; the heavenly *Kingdom* of our adorable Lord and Saviour Jeſus Chriſt, which God in his infinite Mercy, grant may come more and more into the Hearts of Men, that his *Will may be done in Earth as it is done in Heaven*, to his Glory, and the Salvation of the Souls of Men.

And as all Chriſtians allow, that the *Apoſtles* and *primitive Miniſters* of the Goſpel, were *ſuch Miniſters*, were ſo enlightned, wrought upon and guided by the *Holy Spirit* as aforeſaid; ſo I cannot ſee any juſt Reaſon, why we ſhould not eſteem the *immediate* and *ſenſible* Influences

and

and Operations of the *Divine Spirit*, to be as neceſſary for *Miniſters now*, ſince the Kingdom of Chriſt is ſtill the ſame, and the Buſineſs of that Kingdom the ſame, and Men now have as much Need of the *Holy Spirit* as they had then. And ſuch a Senſe of this weighty Subject, we may find expreſſed by the following Authors, whom among many others that might be mentioned, I thought not unworthy my Readers Notice and Obſervation.

'Whoever *teacheth* (ſaith Dr. *Gell*) before he himſelf be *taught* of 'God, whoever will riſe up to draw '*Diſciples* after him, before the '*Day-Star* be riſen in his Heart, he 'may *teach* others, but God *teacheth* '*not by him*. Vol. i. Fol. 231.

'It is impoſſible to give true Teſ-'timony of Chriſt, unleſs we know 'and feel him *livingly* acting in us, 'in his Work and Deed, unleſs we 'can truly and experimentally ſay, '*that we have ſeen, and bear Wit-'neſs*, 1 Joh. i. 2. Ibid. Fol. 295.

Thoſe

'Thoſe (ſaith he) who are *authorized* by our Lord to *teach*, are 'choſen Veſſels; ſuch are the *Scribes taught to the Kingdom of God*, who 'are taught by God what they teach 'the People: But to the *Wicked* 'ſaith God, *why doſt thou teach my Law*, or *take my Covenants within thy Mouth* (r) Ibid. 410.

'The *Labourers* (ſays he) are very averſe and unwilling, and therefore there is more than ordinary 'Need,' that the *Lord move them powerfully by his Spirit*, and therefore the Greek Words are ἵνα ἐκβάλῃ 'and the ſame Words again (s) in 'the preſent Tenſe ἐκβάλλῃ, that He *caſt out* or *thruſt out Labourers into his Harveſt*. Labourers in God's 'Harveſt muſt be ſent. How can 'they labour, *how can they preach except they be ſent?* (t) *Paul* the 'great Apoſtle, *who laboured more than they all*, he rejects Man's Miſſion (u) *not of Men, nor by Man.*

(r) Pſal. l. (s) Luke x. 2. (t) Rom x. (u) Gal. i. 1.

'Yea the great Apoſtle of our Profeſſion, Chriſt Jeſus, he is ſent by his Father: And ſo no Doubt he was called of old שִׁלֹה *Miſſus* (x) which we read *Shilo*, for ſo *V. L.* until *Shilo* come: *Donec veniat qui mittendus eſt*; *till he come who is to be ſent*. Who ſends them? The Father he is Lord of the Harveſt, thus 1 *Cor.* xii. 28. which is aſcribed to the Son (y) And the Spirit ſaith, *ſeperate to me* Barnabas *and* Saul (z) It's horrible Preſumption for Man to take this Honour to himſelf: It is the Father, Son and Holy Spirit: It is the Academy, the great Sanhedrim and Council of Heaven; not any Univerſity, not all the Univerſities upon Earth, that can ſend forth ſuch Labourers into God's Harveſt. *Ibid.* 200.

'But (ſaith he) he hath received that Gift, by the laying on of the Hands of the Preſbytery (a)

Anſwer,

(x) Gen. xlix. 10. (y) Eph. iv. 11. (z) Acts xiii. 2. (a) 1 Tim. iv. 14.

Answer, That may well be queſ-
'tioned, ſince *nihil dat quod non*
'*habet*; *nothing can give that to*
'*another which it hath not it ſelf.*
Vol. i. Fol. 231.

'Let every one (ſaith he) conſider
'well, whether he know Chriſt thus
'(*i. e.* experimentally) yea or no,
'before he confeſs him; otherwiſe
'to prate or talk of him before thou
'art conformable to his Death, and
'not Partaker of his divine Nature,
'thou ſpeakeſt what thou knoweſt
'not, and beareſt falſe Witneſs of
'Chriſt. *Ibid.* 579.

'The Spirit muſt firſt ſpeak to
'the Miniſter, before the Miniſter
'can ſpeak to the People. *Ibid.* 680.

'Who (ſaith he) ſends him (*viz.*
'the Preacher) who but God who
'reaches to the Heart? Then from
'the Spirit to the Spirit? Alas!
'Men run before they are ſent, and
'are ſent out by them who are not
'ſent themſelves: An Hydra. *Vol.* ii
Fol. 244. Acts of the Apostles 1. 8 verse
But ye shall receive Power, after
that the H. Ghost is come upon you
and ye shall be Witnesses unto to me
both at Jerusalem & to the uttermost
parts of the Earth —

'They who have heard the Lord (ſaith he) 'are the only fit Witneſſes 'to teſtify and confirm the Goſpel— 'Any Kind of Knowledge is not e- 'nough for a Witneſs of the Goſ- 'pel: The Devils knew Chriſt, yet 'Chriſt rejected the Devils Skill, 'wherefore the Lord would not ſuf- 'fer them to teſtifie of him—— The 'Goſpel being the Doctrine of Life 'and Salvation, which is Life. *Syr.* 'It cannot well be taught and preach- 'ed by any but ſuch as live in it. *Ibid.* 552.

'Truly (ſays he) unleſs they who 'publiſh the great Salvation, firſt 'hear him, even the Lord himſelf, 'and obey his Word, what Credit 'can be given to what they ſay? 'What can they publiſh but their 'own Readings, and their own hear- 'ſay? As the Lord ſpeaks of the 'falſe Prophets (b) St. *Paul* pro- 'pheſieth of ſuch under the Goſpel '(c) and St. *Peter* (d) and therefore the

(b) Jer. xiv. 14. (c) Acts xx. 29. (d) 2 Pet. ii. 1.

'Apoſtle tells the *Epheſians*, that 'Chriſt Jeſus came and preached unto them (e) Ye have not ſo learned 'Chriſt, if ye have heard him, and 'have been taught of him. And ſo 'he ſpake from Heaven to the He'brews (f) Now if it be neceſſary 'that Chriſt in the Spirit, and by 'his Spirit, ſpeak to, and teach the 'People, and they hear him, and 'be taught by him, how much more 'is it neceſſary, that he alſo teach 'the Teachers themſelves, that they 'hear him and be taught of him. '*Ibid.* 553.

Hear this Author once more. 'A 'Fountain ſendeth not forth bitter 'Waters and ſweet (g) This is ſpe'cially their Fault, who ſpeak their 'Hearſays; ſuch as talk of far Coun'tries with a great deal of Confi'dence, which they never ſaw, ſuch 'as ſpeak of good Things whereof 'they have no Share, bear falſe 'Witneſs; they tell Tales, though they

(e) Epheſ. ii. 17. and iv. 21. (f) Heb. xii. 25. (g) Jam. iii. 11.

'they ſpeak what is Truth, for to 'lie *formaliter*, is to ſpeak what is 'contrary to our Mind, and the 'Truth whereof we are perſwaded; 'therefore the evil Spirit was ſilen-'ced (h) and the Spirit of Devina-'tion caſt out, *and the Time ſhall come 'when God will make the Diviners 'mad*; when Men ſhall not dare to 'ſpeak what they read only, as 'Water out of a Ciſtern, but *Acts* 'ii. 4. ἀποφθέγγεσθαι. and then they 'ſhall not dare to ſpeak what they 'take up *upon Truſt* for Truth; but 'what God hath wrought in them 'and by them (i) when that of the 'Apoſtle ſhall be obeyed, *Let him 'that ſpeaketh, ſpeak as the Oracles 'of God* (k) as one that hath *Urim* 'and *Thummim* in his Breaſt, when 'they ſhall not dare to ſpeak, but 'what they are inwardly moved to 'ſpeak by the Holy Ghoſt. *Ibid.* 566.

And *Monro* in his *Juſt Meaſures of the pious Inſtitution of Youth.* part I. p. 7 to 9. ſays 'Every

(h) Mar. i. (i) Rom. xv. 18. (k) 1 Pet. iv. 11.

'Every Body will be ſenſible, that 'when a *Youth*, who as ſoon as his 'Capacities did begin to appear, 'began alſo to be inſtructed in the '*Principles*, and trained up in the 'ſerious Practice of *Religion*; who 'hath been taught the Excellency 'and Worth of the Soul, and the 'Methods by which it muſt be car-'ried to this bleſſed End, for which 'it was deſigned, who profeſſes not 'meerly a notional Knowlegde, but 'the Reality and Subſtance of di-'vine Things; and who in his own 'Experience has felt the Power and 'Efficacy of divine Truths, ſeen the 'Beauty of the Ways of Wiſdom, 'and taſted the Pleaſures of walk-'ing in them: I ſay, every Body 'muſt be ſenſible, that when ſuch a '*Youth* comes afterwards to be ad-'vanced to the *Paſtoral Charge*, he 'will be an eminent and noble In-'ſtrument for promoting the Good 'of Souls: His Converſation will 'be ſhining and flagrant, becauſe a 'living and unaffected Piety is the

Principle of all his Actions: His *Diſcourſes*, whether publick or private, will be *ſavoury*, and attended with Force, for he ſpeaks what he *feels*. His Diligence indefatigable, having a *deep Senſe* both of the Preciouſneſs of the Souls of Men, and how difficult it is to reſcue them out of the Entanglements of Sin and Vice. His Prayers fervent and frequent, as well knowing, that tho he *plant* and *water*, yet 'tis God that gives the *Increaſe*. But on the other Hand, when a ſort of *young Sparks* undertake the *ſacred Function*, whoſe Minds have never been form'd according to the Maxims of Chriſtian-Piety; who have not been under any *regular Diſcipline*, but all along permitted to follow the *ſwing* of their *natural Inclinations*, to pleaſe and gratify all the Appetites of Fleſh and Blood, and Corruption without Controul; who have no *Experience* of divine Things, nor any other Knowledge of the

Truth

'Truth of Religion, but what is *ſpeculative* and *ſuperficial*, *dry* and *jejune*; and are ſo void of Skill in the Conduct of Souls, that they ſcarce know any Thing of their Duty in that Regard, unleſs it be to *patch* up a *Diſcourſe*, which by its *ſtudied Periods*, and high flown *Sallies*, exceeding the Capacity of the Vulgar, may tickle the Ears of ſome nice Hearers, but not *touch* the *Hearts* of any: It is eaſie to ſee how fatal the Conſequences of ſuch *Advancements* may be to the Church, and the Souls of Men; for it is plain, that they of this *Kidney* are more calculated to propagate Irreligion and Vice, than to advance the Intereſts of Piety and an holy Life. The *Spirit* and *Maxims* of the World, according to which they have been educated, will now begin to appear, and betray them into ſuch ſhameful Immoralities, as will *expoſe* their *Character* to Contempt and Scorn, *baffle* all their Exhortations, ren-

'der every Thing they ſay in Favour of Religion, not only ineffectual, but even rediculous too; make the leſs thinking take up with falſe Notions of Piety; and to conclude, that ſince the Paſtor does nothing but talk and diſcourſe of Religion, it will be enough for them to hear what he ſays, and in fine, give Ground to *Athiſtical* and *prophane* Wits to cry out of *Prieſtcraft*, of *Cheat* and *Impoſture*. And indeed if the Cauſes of that *Atheiſm* and *Libertiniſm*, which at preſent abound in the Chriſtian World, were ſeriouſly inquired into, I make no Doubt, but the ſad Miſcarriages of the Miniſters of Religion, would be found to be a principal One.

And he adds p. 47. 'It is neceſſary, that they ſhould be practically acquainted with Religion, have felt its divine Powers and mighty Efficacies, and exemplify its heavenly Preceps in their own Converſations: For it is this that will both

'both inſpire them with *Zeal* and '*Diligence*, and give Force and Au-'thority to what they recommend: 'When one ſpeaks of Religion from 'his own Experience, and becauſe 'it is vitally ſeated in his Heart, 'there is a certain ſecret and engag-'ing Efficacy that accompanies 'what he ſays.

Again, in p. 49. he ſays, 'Alas! 'it is becauſe there is ſo little of this '*heavenly Fire* in the Hearts of Men, 'that they are ſo *careleſs* and *uncon-'cerned* about the Good and Wel-'fare of thoſe Souls they have the 'Charge of, and indifferent whe-'ther they ſink or ſwim. In a 'Word (ſays he p. 50.) they ſhould 'entirely depend on God for his 'divine Aids.

CHAP. X.

Of the Spiritual Baptiſm *of Chriſt, and his* Divine Supper.

A *clean Heart* and a *new Nature*, are the great Qualifications

neceſſary to the Felicity and Happineſs of Mankind: Impurity of Heart and a corrupt Nature, ever were and ever will be the Cauſe of God's Controverſy with Men, ſtained with Guilt, and immerged in Senſuality, walking after the Fleſh, and living without the Life of God in their Souls; a deplorable and miſerable Condition! Out of which all the external Waſhings and Works in the World cannot recover or reſtore Man, and give him that Purity of Heart, and Rectitude of Deſire and Will as is well pleaſing to God. The ceremonial Waſhings and external Obſervations of the Law, Things of God's own Appointment, had not that Power in them, nor were ever intended by him, but as a Kind of Types and Figures of inward Purity and Rectitude, of the Work of the divine Spirit in the Soul, and of him who was to come and cleanſe the Heart, who was able thoroughly to purge the Floor, and make the Inſide clean indeed. The Royal Pſalmiſt

miſt ſeems very ſenſible of the Ineffectualneſs of all external Ceremonies and Performances for this ſo needful a Work; and therefore he cries out very earneſtly and ardently for Heavenly Help, ſaying, *Create in me a clean Heart, O God, and renew a right Spirit within me* (l) Agreeable to which the Author to the *Hebrews* ſaith, *The Holy Ghoſt this ſignifying, that the Way into the holieſt of all,* (in the Diſpenſation of the Law) *was not yet made manifeſt, while as the firſt Tabernacle was yet ſtanding, which was a Figure for the Time then preſent, in which were offered both Gifts and Sacrifices, that could not make him that did the Service perfect, as appertaining to the Conſcience, which ſtood only in Meats and Drinks, and divers Waſhings, and carnal Ordinances* (*Rites* or *Ceremonies*, as the Marginal Reading is) *impoſed on them until the Time of Reformation* (m) For *the Law having*

a

(l) Pſal. li. 10. (m) Heb. ix. 8, to 10.

a Shadow of good Things to come, and not the very Image of the Things, can never with thoſe Sacrifices which they offered Year by Year continually, make the Comers thereunto perfect(n) *There is verily a Diſanulling of the Commandment going before, for the Weakneſs and Unprofetableneſs thereof* (o) *which are a Shadow of Things to come, but the Body* (or Subſtance) *is of Chriſt* (p)

To expect Holineſs of Heart ſhould be produced in us by any Creature or Element without us, that our Souls ſhould be nouriſhed up to eternal Life by external Food, is greatly to deceive our ſelves, God hath not ſo changed the Nature of Things, as to make thoſe Things capable of doing ſuch a Work now, which they were not capable of heretofore; to make Things that were then weak and unprofitable, to be now ſtrong and profitable; Things that were then carnal Ordinances, Rites or Ceremonies

(n) —— x. 1. (o) —— vii. 18. (p) Col. ii. 17.

Ceremonies, to be now ſpiritual Powers; Things that were then at beſt but Shadows of good Things, to be now the good Things themſelves; Things which were then but to continue for a Time, to be now of perpetual Obligation.

And theſe who are ſo weak (in my Opinion) as to think that our Saviour, did take ſome of the *Moſaick Rites* or *Ceremonies* into his *Goſpel Church*, yet ſurely cannot be ſo ſtrong (in their own Opinion) as to believe that they are altered in their Nature, but that they remain ſtill to be only *Ceremonies*, which have not the Power of purging and feeding our Souls, and therefore cannot be *Eſſentials* of his Religion.

Doctor *Hammond* in his Annotations on *Mat.* iii. 11. having ſpoke of the Jews Uſe of *Water Baptiſm*, adds ‘ 'Tis now moſt eaſie to apply it to ‘ the Practice of *John*, and after of ‘ *Chriſt*, who certainly took this ‘ Ceremonie from them. For ſo he ‘ expreſly calls it. *Fol.* 14.

And

And he ſays, 'Chriſt came to re-
'view and reform (the Religion of
'the former Age) to bring Subſtance
'inſtead of Shadows——to require
'the ſubſtantial Duties inſtead of
'the Shadows, that darkly ſignified
'them. *Fol.* 26.

Which therefore muſt be of the Nature of indifferent Things, conſidered in themſelves, without inherent Goodneſs, and as ſuch Mankind may uſe or diſuſe them as they are *perſwaded in their own Minds*, without offending God, and about which they ſhould not be offended one with another.

True it is, that Men who love *Dominion* and their own *Intereſt*, are ever moſt zealous for *Ceremonies*, and Things that they claim to have the only Power of diſpencing to others; they would have *Ceremonies make Chriſtians*, *confirm* Chriſtians, *feed* Chriſtians, *abſolve* Chriſtians, and entitle them to Heaven, yea *waſh* away their *Sins* and give *Life* to their *Souls*, and that *they only* have Power to give

give *Efficacy* to ſuch *Ceremonies*; and to adminiſter them. On Account whereof they claim *Dominion* over Mankind; and a Right to be *richly* paid by them, or otherwiſe to *ſend* them to Hell, or turn them out of God's Favour. This is to *pervert* the *Religion* of humble and holy Jeſus, to make *external Rites and Ceremonies* of the *Eſſence* of his Laws, and the *Grandour*, *Dominion* and *Riches of this World*, of the Nature of his Kingdom, who ſaid, *My Kingdom is not of this World.* (q)

The great Apoſtle of the Gentiles ſays, *Meat commendeth us not to God; for neither if we eat are we the better; neither if we eat not are we the worſe* (r) this holds good as to all *Sacramental*, or ceremonial external Eatings whatſoever. *For the Kingdom of God is not Meat and Drink, but Righteouſneſs, Peace, and Joy in the holy Ghoſt* (s)

And

(q) Joh. xviii. 36. (r) 1 Cor. viii. 8. (s) Rom. xiv. 17.

And the *Baptiſm that ſaveth, is not the putting away the Filth of the Fleſh, but the Anſwer of a good Conſcience towards God* (t) *which is the waſhing of Regeneration, and the renewing of the Holy Ghoſt* (u)

This Baptiſm is the Baptiſm of Chriſt, his Spiritual Baptiſm with the Holy Ghoſt and ſpiritual Fire of the divine Word, burning up the impure Stuff and combuſtible Things of Sin in our Hearts, and waſhing them from the Filth thereof, and is contradiſtinguiſhed from the ceremonial Waſhing of *John the Baptiſt*, with Water, even by *John* himſelf who ſaid, *I indeed baptize you with Water unto Repentance; but he that cometh after me is mightier than I, whoſe Shoes I am not worthy to bear, he ſhall baptize you with the Holy Ghoſt and with Fire, whoſe Fan is in his Hand, and he will throughly purge his Floor, and gather his Wheat into the Garner: but he will burn the Chaff*

(t) 1 Pet. iii. 21. (u) Tit. iii. 5.

Chaff with unquenchable Fire (x) *I indeed have baptized you with Water, but he ſhall baptize you with the Holy Ghoſt* (y) For as in the Commiſſion given by Chriſt to his Apoſtles, *Go teach all Nations, baptizing them in* or rather, *into the Name of the Father Son and Holy Ghoſt* (z) Water is not mentioned, ſo it is very reaſonable to think, that Water is not intended, ſince as is juſt now proved that was not *Chriſt's* but *John's Baptiſm*; but that our Saviour intended his own ſpiritual Baptiſm, which Dr. *Dell* undertakes to prove at large in his *Doctrine of Baptiſms*, to which I refer. And Dr. *Gell* in his Remains, obſerves that the *Chaldee* Word which our Lord uſed שבל ſignifies to dip as Meat in Sauce. So that to *baptize* (ſaith he) *is to ſeaſon the Soul with the Doctrine of the Father, Son, and Holy Ghoſt.* Vol. II. Fol. 341.

As the Apoſtle *Peter* baptized the *Gentiles*; of whom it is ſaid, *While* Peter

(x) Mat. iii. 11, 12. (y) Mar. i. 8. (z) Mat. xxviii. 19.

Peter *yet ſpake theſe Words*, (*i. e.* Words concerning Chriſt, and Faith in him for the Remiſſion of Sins) *the Holy Ghoſt fell on them which heard the Word* (a) And *Peter* himſelf relates it thus, *As I began to ſpeak, the Holy Ghoſt fell on them as on us at the Beginning: then remembred I the Word of the Lord, how that he ſaid*, John *indeed baptized with Water, but ye ſhall be baptized with the Holy Ghoſt* (b)

The great Apoſtle of the *Gentiles* thank'd God, that he had made but very little Uſe of *Water Baptiſm* (c) From which 'tis evident, he did not take it to be intended in the Command (d) but that 'twas a Matter of meer Compliance with a Jewiſh Ceremony, both in him and the reſt of the Apoſtles. For (ſays he) *Chriſt ſent me not to baptize, but to preach the Goſpel* (e)

The ever memorable *Hales* ſays, 'Let us not deceive our ſelves, for neither

(a) Acts x. 44. (b)—xi. 15, 16. (c) 1 Cor. i. 14, 16. (d) Mat. xxviii. 19. (e) Ver. 17.

'neither is *Ceremony* now, neither 'was *Sacrifice* then (that is before 'Chriſt came) eſteemed neceſſary, 'neither was the Command of God 'concerning it, by thoſe to whom 'it was given, ever taken to be pe-'remptory.

For Proof of which he quotes *Chryſoſtom*, and brings in *David* ſaying to God, '*Thou requiredſt 'not Sacrifice, elſe would I have gi-'ven it thee, but thou delighteſt not 'in Burnt-Offerings: The Sacrifice 'of God is a broken Spirit, a troubled 'and contrite Heart, O God, doſt 'thou not deſpiſe.* After the Re-'volt (ſays he) of *Jeroboam* and the '*Ten Tribes* from the Houſe of *Da-'vid*, there were many devout and 'religious Perſons in Iſrael, and yet 'we find not that they uſed the out-'ward Form of Worſhip which was 'commanded. *Elias* and *Elizeus*, 'two great Prophets in Iſrael, did 'they ever go up to *Hieruſalem* to 'worſhip? *Obediah* a great Courtier 'in King *Ahab's* Court, and one that

feared

'feared the Lord exceedingly, the 'seven thousand which bowed not 'their Knees to *Baal*, when came 'they up to the *Temple* to offer? 'A Thing which doubtless they 'would have done, if they had un-'derstood the Commandment of 'God in that Behalf, to have been 'absolute indeed. See his Sermon in his *Golden Remains* on these Words, *My Kingdom is not of this World.* p. 203, 204.

Dr. *Gell* says, 'That St. *Paul* told 'the *Galatians*, that their ceremo-'nial Observations were *weak* and '*beggarly Elements* (f) Such as 'could not nourish nor strengthen 'the Soul with *Grace*. And (says 'he) the same we may say of all '*Ceremonies*, in themselves consi-'der'd; whether they be, first, such 'as the Church enjoyns, or second-'ly, such as they *observe* who op-'pose them, and oppose the Church 'in opposing them. In themselves they

(f) Gal. iv. 9.

'they are no other, whoſe *only worth* 'is in their Serveciableneſs, and Sig-'nification of *better Things*; and 'therefore, he that is taken with 'theſe, in themſelves conſider'd, 'feeds as it were on the *Husks* and '*Chaff*, and neglects the Corn; he 'admits as it were, the Diſh, and 'taſtes not of the *Meat*: Theſe in 'themſelves are the *Meat* that *pe-'riſh*, vain and empty Things, which 'ſhall not profit us in the latter End: '*The Heart muſt be eſtabliſhed with 'Grace, and not with ſuch Meat.* Vol. I. Fol. 348.

'Obſerve then (ſays he) what 'Eſteem the *Spirit of God* hath of 'a ceremonial Worſhip, if reſted in, 'all ſuch *Services*, tho' God's own '*Inſtitutions*, are old Things: And 'ſhall we think that *Chriſtian Cere-monies*, if reſted in, are better—— 'This was St. *Paul's Practice*, and 'is and ought to be the Duty of 'every *Miniſter*, to warn the Peo-'ple committed to his Charge, touch-'ing the Nature of theſe old Things, that

'that they are such, that they are 'transitory, and that they ought *to* 'pass away from such as are new Cre-'atures. Vol. II. Fol. 196.

'All the *Ceremonies* in the World, 'cannot adequately signify unto us '*heavenly Things*, but are at the 'best only *Shadows* of them, as the 'Apostle calls them; like the Pain-'ters first rude Draught of a Picture 'with a Coal: And therefore as the '*Shadows* are the longest at the ri-'sing and setting of the Sun, so are 'these ceremonial Shadows.

'They were longest in the rising 'of the *Jewish* and *Christian Church*; 'if they should grow long again, 'and we repose Trust in them, it 'might be feared (which God avert) 'the Church would set with them. *Ibid.* 198.

'For be it granted (says he) tho' 'these ceremonial old Things pre-'serve the *spiritual Truth*, as *Shells* 'and *Skins* preserve the *Pulp* and '*Kernel*, yet that's but till the Fruit 'be ripe, and then these are neglec-'ted and cast away. Ibid. Fol. 230.

'This reproves those who dote 'about *Types* and *Figures*, and look 'not for the fulfilling of them in 'themselves by Christ. *Ibid.* 265.

And *Burnet* in his second Letter to *Law*, says, 'For even they (*the 'Sacraments*) are not strictly *Means* 'of *Grace*, nor does our Salvation 'absolutely depend upon them. p. 83

'St. *Peter* (says he) entirely con-'firms this Notion of *Baptism*, 1 'Epist. iii. 21. where he expressly 'lays our Salvation not on the *out-'ward Sign*, but on the *inward Dis-'position*: *Baptism* (says he) *doth 'also now save us* (*not the putting 'away the Filth of the Flesh, but the 'Answer of a good Conscience to-'wards God*) *by the Resurrection of 'Jesus Christ*. p. 85.

'It was necessary (says he) that 'the *Apostles* should be sent to *preach* 'the *Gospel to all Nations, baptizing 'them* &c. But, that therefore it is 'still absolutely necessary to be bap-'tized by *One* of a particular Sect, 'or Succession of Men, does not in

'the leaſt follow; eſpecially con-
'ſidering, that no mention of this
'*Neceſſity*, or even Intention, is
'ever once made throughout all the
'Writings, either of the *Evange-*
'*liſts* or of any of the *Apoſtles*. pa.
166, 167.

And ſpeaking of the Supper, he ſays, 'The Effect of this Prayer, (meaning what is called the Prayer of Conſecration, *page* 42.) 'is not 'CONVERTING *the Bread and Wine* '*into Means of Grace, by a humane* '*Benediction*. CONVERTING is a 'Term (ſays he) I can never hear 'without fearing, that by Degrees, 'the old Doctrine of *Tranſubſtanti-* '*ation* is to be ſtoln in upon us a-'gain, yet you (ſays he to *Law*) ſeem 'to be particularly fond of it. But 'there is no ſuch CONVERSION 'wrought by the Prayer of *Conſe-* '*cration*, nor are there any Means 'of Grace there (ſays he) but the '*Diſpoſition* of the Hearts. *p.* 43.

To which he adds afterward 'Here is no immediate Neceſſity o

any

'any *Miniſter*: And ſo we do not find expreſſed any Intention that there ſhould be any: Our Saviour gives no *Commiſſion* to any to be ſuch, as he did in *Baptiſm*; nor do the *Apoſtles* any where *intimate* that there ever was any ſuch *Miniſter* of this *Sacrament* in their Time, or leave any Directions about chuſing or appointing *one* to their *Followers* or *appointing* any themſelves for this Purpoſe *p.* 167, 168.

'And (ſays he) far be it from me, or from any Chriſtian, to take upon us to judge or condemn thoſe, who after ſuch a Meaſure of *Induſtry* in finding Truth, as humane Prudence and ordinary Diſcreſion, as Mr. *Chillingworth* ſtates it, adviſes them to; do not and cannot ſatisfy themſelves, that *Chriſt* has required the Continuance of thoſe *outward Actions* which he never laid any Streſs upon, but as Signs of inward *good Diſpoſitions*; —— I dare the leſs do this (ſays he) when I obſerve what plain Diffe-

" rence our Saviour himſelf has pla-
" ced between the *Thing* and the
" *Sign* of it (g) —— And farther when
" I conſider, how ſmall a Weight is
" laid on theſe TWO CEREMONIES
" of his own Inſtitution (ſays he) in
" the Goſpel, in Compariſon of the
" great Weight which is there laid
" on Matters of quite another *Na-*
" *ture*; how often the one is ſpoken
" of, and inſiſted upon, and how ſel-
" dom the other. Tho' I confeſs, to
" thoſe who believe them to have
" been *Appointments of Chriſt's*, de-
" ſigned to continue to the End of
" the World, they become neceſſary,
" inſomuch as all *Obedience* to Chriſt
" is neceſſary to the *Salvation* of
" Chriſtians, but not for any Thing
" in the *Ceremonies* themſelves. pa.
164, 165.

As the real and ſubſtantial *Baptiſm* of Chriſt, is a ſpiritual Work in the Soul, *a waſhing the Heart from Wickedneſs* a cleanſing within*¶

(g) Mar. xvi. 16. * Jer. iv. 14. ¶ Mat. xxiii. 26.

a purifying of the Heart (h) *a cleanſing from all Unrighteouſneſs* (i) a being *baptized by the Spirit* (k) which Spirit therefore muſt be turned unto in our Hearts, minded, attended, depended upon, ſubmitted unto and followed in his divine Operations, as one that is come to do that in us, which Men by all outward and ceremonial Waſhings could not do for us, as one that is come to make *new Creatures of us* (*) to *create in us clean Hearts* (l) to *give unto us a new Heart* and *put a new Spirit within us* (m) In a Word, to make us Sons of God and Heirs of Heaven. This is the *ſpiritual Baptiſm* of Chriſt, this is the initiating Ordinance to Memberſhip in Chriſt's Church, to the Immunities of his Kingdom of Grace in this World, and the inconceivable Joys and Felicities of an eternal Inheritance in Heaven,

So the true and *Spiritual Supper* of Chriſt, is a feeding and partaking

(h) Jam.iv.8. (i) 1 Joh.i.9. (k) 1 Cor.xii.13. (*) 2 Cor.v.17. (l) Pſal.li.10. (m) Ezek.xxxvi 26.

of Food and Nouriſhment from Heaven, which they who are born from above, do receive from the immediate Hand of God, in their waiting on him, and hungering and thirſting after it: He hears the Cries of theſe panting Souls, who being *born not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God*(n) cannot live upon, or be ſatisfied with any Thing that is of Man, any thing that he can give, any external Ceremony, or any of the Creatures, but God only, and the Things which come immediately from him. Theſe are the Souls who have opened their Hearts to the Knocks of Chriſt, into whom he comes, and with *whom* he ſups, *and they ſup with him*(o) Theſe partake of that delicious and ſatisfying *Feaſt of fat Things, which God hath made in his holy Mountain for all People* (p) 'Tis a *Feaſt* that all are *invited* to, a Feaſt ſufficient for all, and a Feaſt that all who are born of God, of the incorruptible

(n) Joh. i. 13. (o) Rev. iii. 20 (p) Iſa. xxv. 6.

incorruptible Seed and Word of God, and have longing and ardent Desires after, ſhall be ſatiated with. Hear the Invitation and Promiſe of God, *Ho every one that thirſteth, come ye to the Waters, and he that hath no Money; come ye, buy and eat, yea, come buy Wine and Milk without Money and without Price. Wherefore do you ſpend your Money for that which is not Bread? and your Labour for that which ſatisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your Soul delight it ſelf in Fatneſs* (q) *The Spirit and the Bride ſay come, and let him that heareth ſay come, and let him that is athirſt come, and whoſoever will, let him take the Water of Life freely* (r) *In the laſt Day, that great Day of the Feaſt, Jeſus ſtood and cryed, ſaying, If any Man thirſt let him come to me and drink. He that believeth on me as the Scripture hath ſaid, out of his Belly ſhall flow Rivers of living*

(q) Iſa. lv. 1, 2. (r) Rev. xxii. 17.

Water: but this ſpake he of the Spirit: which they that believe on him ſhould receive (s)

Then Jeſus ſaid unto them, verily, verily, I ſay unto you, except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life *in you* (you are dead as to the Life of God in your Souls) *Whoſo eateth my Fleſh and drinketh my Blood hath eternal Life* (in the Beginnings of it) *and I will raiſe him up at the laſt day* (to the full Fruition of it) *For my Fleſh is Meat indeed, and my Blood is Drink indeed. He that eateth my Fleſh and drinketh my Blood, dwelleth in me and I in him,* (which cannot be ſaid of any outward, ſacramental or ceremonial Eating and Drinking, becauſe all then howſoever wicked, who partake thereof, would dwell in Chriſt, and Chriſt in them, a prepoſterous Thought!) *As the living Father hath ſent me, and I live by the Father; ſo he that eateth me even*

(s) Joh. vii. 37, to 39.

even he ſhall live by me. This is that Bread which came down from Heaven: Not as your Fathers did eat Manna and are dead, he that eateth of this Bread ſhall live for ever. (t)

This is the Food that nouriſheth up the Soul to eternal Life, which is not tied to any outward ceremonial Eating, but is received by the Faithful, when and whereſoever their Souls are heartily breathing to God for it, under Preparations meet for ſo ſublime a Favour. Which Dr. *Gell* makes to be the End of the outward Ceremony, ſaying, "*As often* "*as ye eat this Bread and drink this* "*Cup, ſhew ye forth the Lord's Death* "*until he come. Why? He is with* "*us always to the End of the World.*" Until he come therefore (ſays he) "is until his Life appear in us; for "(adds he) our Receiving of the Sacrament is our Profeſſion of Conformity unto the Lord's Death, until "he come and live in us. *Vol.* II. *F.* 68.

(t) ——— vi. 53, to 58.

And as his Coming and Living in us may be and is witneſſed in the Diſuſe of that Ceremony, and the Apoſtle leaves it with ſo much Indifference, ſaying only, *as often as ye eat this Bread* &c. and as this Ceremony has been made the Occaſion of much Bloodſhed, and more Quarrels and Controverſies, than perhaps any other Thing beſides; and as it is not very likely that Chriſtians will be ever agreed about it, it may as juſtifiably be laid aſide, as the *brazen Serpent* made by *Moſes* at the Commandment of God, was broken without any expreſs Authority from him, upon the Miſuſe of it; as God knows this Ceremony hath been, and is miſuſed by moſt Churches, if not all, who are zealous for it.

Some worſhipping of it, ſome kneeling to it, and yet making it a Teſt for a worldly Calling, and others too much reſting on it, expecting from it more than is to be found in it: It ſeems high Time that Men ſhould be call'd from the Shadow

to

to the Subſtance, from outward Ceremonies to inward Truth, and Purity, to ſeek Chriſt, where he is to be found; not in Figures and Types, but in Subſtance, in pure Hearts, in ſanctified Souls, in his own Temple, *The Miniſter of the Sanctuary, and of the true Tabernacle which the Lord pitched and not Man* (u) That Men may feel his ineffable Joys and ſatisfying Conſolations in their inward Man, having the noble Powers and Capacities of their Souls enlightned, quickned and filled with his luminous operative and intimate Preſence.

CHAP. XI.

Of the Poſſibility *and* Neceſſity *of keeping the* Laws *of* God *in this* Life *by the* Aſſiſtance *of the* Grace *of* God.

TO believe that God hath given us a *Law* to keep, which is either in its own Nature, or through

(u) Heb. viii. 2.

Means of our Corruption, impoſſible by *ſupernatural Aid* to be kept; is to belive very prepoſterouſly of God, and to caſt a very high and diſhonourable Reflection on his *Juſtice* and *Goodneſs*.

To think that he hath given an *impoſſible Law* to Mankind, is to think he hath given them no Law at all, becauſe ſuch a Law can be no Law to rational Creatures. An impoſſible Law is a *Soleciſm*. A Law that is impoſſible to be kept, is no Law in it ſelf, but muſt be void from the Beginning; as being intirely contrary to the Reaſon and Nature of Things.

To think that the *Grace* which is come unto us by Jeſus Chriſt, is not ſufficient to purifie and rectifie our Natures, and enable us to keep his Laws, ſince 'twas for our Breach thereof that he dyed, and made Atonement on the only and abſolute Condition of our Repentance and leading a new Life; is to think very unbecomingly of his *great Undertaking* for us, and to render him no Saviour

viour at all. For if he be not a Saviour from Sin which is, and ever was the Cauſe of God's Wrath towards Men; his Diſpleaſure with them muſt needs remain; ſince he is of *more pure Eyes than to behold Iniquity*. The Holineſs of his Nature will not admit any unholy Creature to abide with him; And therefore as *Adam* when he broke the Law of God, and defiled his Heart, was driven from his holy Preſence; ſo the Heart muſt be cleanſed, and we muſt return to Obedience to God's Law, before we can approach him, and enjoy his *delightful Preſence* again.

For this End therefore, *Jeſus Chriſt gave himſelf for us, that he might redeem us from all Iniquity* (not from the Guilt of it only, but from the Act from the Thing it ſelf) *and purifie to himſelf a peculiar People zealous of good Works* (x) He came to finiſh the Tranſgreſſion, to make an End of

(x) Tit. ii. 14.

of Sins, and to make Reconciliation for Iniquity, and to bring in *everlaſting Righteouſneſs* (y) In a Word, he came to *ſave his People from their Sins* (not in their Sins)* And the beloved Diſciple ſeems very ſenſible of this important Truth; for ſays he, *He that committeth Sin is of the Devil; for the Devil ſinneth from the Beginning. For this Purpoſe* (therefore adds he) *the Son of God was made manifeſt, that he might deſtroy the Works of the Devil* (z)

'Tis the firſt and capital Article in the Creed of the Kingdom of *Darkneſs*, to believe the Power of Satan in us, to be ſtronger in it ſelf than the Power of *Chriſt in us*; a more direct Doctrine to perpetual Bondage unto Sin and Satan in this Life, cannot be invented; nor more oppoſite to the Kingdom of God and its coming in the Hearts of Men. This is belivieng the Devil is *almighty* in us inſtead of God, and that Chriſt in us

(y) Dan. ix. 24. * Mat. i. 21. (z) 1 Joh. iii. 8.

us is not able to dethrone him, and caſt him out of the Hearts of Men. A Doctrine contrary to that of our Saviour, who repreſents himſelf, and that very truly, to be *ſtronger* than the *ſtrong Man, who hath long kept the Houſe*; as one that is *able to caſt him out and ſpoil his Goods* (a)

And to that of the beloved Diſciple, who told the Chriſtians, *greater is he that is in you, than he that is in the World* (b)

To call upon Men, to fight manfully againſt Sin and Satan; and yet at the ſame Time to tell them they cannot conquer, by any Aid they can have in this Life, but ſhall infallably be conquered; is as great a Diſcouragement to *Chriſtians* in the Purſuit of *Virtue*, as it would be to *military* Men, to treat them after ſuch a Manner, in their Calling; contrary to the Wiſdom and Prudence of all Commanders.

'Tis rendring *Prayer* to God for *Help* and *Strength* againſt inward

(a) Mat. xii. 29. Luke ii. 21,22. (b) 1 Joh. iv. 4.

Corruptions and vicious Habits, vain and to no Purpoſe; and in a Word, ſtrikes at the very Vitals and Eſſence of *Religion*, at the Kingdom and Dominion of Chriſt in the *Hearts* of Men: And is indeed a Doctrine contrary to Godlineſs and all Goodneſs, which one would think could never have entered into the Hearts of any Men, but ſuch as would make a *Penny* of the *Peoples Sins*, and are themſelves immerged in Impurity and Darkneſs, ſuch as are Strangers to the *Life of God* in their Souls, ſuch as are ignorant of the *Power of divine Grace*, and unſenſible of the efficatious *Operation* of the *divine Spirit* in their own Hearts; through Neglect of Attention to it, and Dependance upon it, and in a Word, ſuch as have their Heads filled with meer empty Notions of God, without their Hearts being turned to him.

For nothing can be more evident and plain, to a Soul entered into the Paths of Virtue, than that God who hath begun this good Work in them, is

is able to carry it on effectually, and compleat it; than that Chriſt who hath begun the Work of Holineſs in their Souls; is *able to perfect it* (c) *to throughly purge his Floor* (d) *to ſave them to the uttermoſt who come unto God by him* (e) *to deliver them* (intirely) *from the Bondage of Corruption*, and bring them *into the glorious Liberty of the Children of God* (f)

So that all the Failures, Miſcarriages and Evils which Men fall into, who in the main may ſeek after *Virtue* and *eternal Life*, muſt be aſcribed to their Want of Watchfulneſs, to their Want of dwelling with God, to their Want of due Subjection to the *divine Spirit* in their own Hearts, and not to a Neceſſity they are under of ſinning, not to Want of Power in the divine Grace, to ſave them from it, but for Want of their ſteddy and conſtant Adherence to that heavenly Help; for Want of Application to God, to be *ſtrengthned with Might by*

(c) 2 Cor. vii. 1. (d) Mat. iii. 12. (e) Heb. vii. 25. (f) Rom. viii. 21.

his Spirit in the inner Man (g) Man muſt place his Sins to his own Account, and his *Salvation* from them to God's Account: *That God in all Things may be glorified through Jeſus Chriſt, to whom be Praiſe and Dominion for ever and ever* (h)

Would Men accuſtom themſelves to a daily and conſtant Turning of their Thoughts, and Minds from the external Creation; from reſting in the Things of this World; and attend the holy Influence and Operations of God in their own Souls, they would by Degrees feel a *new Heart created* in them, a new and holy Nature to be brought forth, and raiſed in their Hearts; from which there would flow forth good Thoughts and good Actions as naturally as evil Thoughts and Actions do from a *corrupt* and *evil Nature.*

This is the *new Birth.* This is being *born again.* This is being born of God: that bleſſed Change of Heart ſo

(g) Eph. iii. 16. (h) 1 Pet. iv. 11.

ſo often mentioned, and ſo earneſtly preſſed in the holy Scriptures; but alas! I doubt, very little minded by Mankind.

This new Heart will ſend forth a new Life, and *conduct* and run *the Way of God's Commandments* (k) *with great Delight and Pleaſure* (l) The Yoke of Chriſt is eaſy to it, and *his Burden light* (m) *his Commandments are not grievous to it* (n) But it is with ſuch a Soul in good Meaſure as it was with our Lord, it's *meat to do the Will of God* (o) Such Souls are delighted and overcome with the Fruition of God, they partake of heavenly Dainties, and are filled with *Joys unſpeakable and full of Glory* (p) they *wait upon the Lord, and renew their Strength: They mount up with Wings as Eagles, they run and are not weary, they walk and are not faint* (q) and *the glorious Lord will be unto them a Place of broad*

(k) Pſal. cxix. 32. (l)—cxix. 92. 143. Prov. iii. 17. (m) Mat. xi. 30. (n) 1 Joh. v. 3. (o) Joh. iv. 34. (p) 1 Pet. i. 8. (q) Iſa. xl. 31.

broad Rivers and Streames (r) To whom Christ will say, *Eat O Friends, drink, yea, drink abundantly O Beloved* (s) The divine Sensation such Souls will have of God, will make them say to him, [redacted] (t) *in thy Presence is Fulness of Joy, at thy right Hand there are Pleasures for evermore* (u)

Some Testimonies of modern Authors to the *Possibility* and *Necessity* of keeping the Law of God in this Life by the *Assistance* of the *Grace* of God.

In the *Golden Remains* of the ever memorable *Hales*, in his Sermon on *Peter's* Fall (he says) 'For through 'the *Grace* of him, that doth *enable* 'us, we are stronger than he (the 'Devil) and the Policy of Christian 'Warfare hath as many Means to 'beat back and defend, as the deep-'est Reach of Satan hath to give the 'Onset. *p.* 135.

He saith, St. *Austin* was of Opinion 'that it was possible for us,

(r)—xxxiii. 21. (s) Cant. v. 1. (t)—i. 2. (u) Psal. xvi. 11.

'even in this natural Life, ſeconded 'by the Grace of God, perfectly to 'accompliſh what the Law requires 'at our Hands. *Pa.* 136.

In his Sermon on theſe Words, *I can do all Things through Chriſt* (that enableth or) *that ſtrengtheth me* (x) he ſaith, 'Look what Strength we 'loſt in *Adam*, that with infinite 'Advantage is *ſupplied* in *Chriſt*. Page 147.

'Now (ſays he) what an Error is 'it in us Chriſtians, when we ſee 'the *principal* and *Captain* Sins ſo 'eaſily vanquiſhed, to think the 'Common Soldier, or leſſer ſort '*invincible*? For certainly, if the 'greateſt Sins be the weakeſt, the 'leſſer cannot be very ſtrong. *p.* 156

On Pſal. xxxvi. 1. *I ſaid I will take heed of thy Ways*, he ſaith, Many 'learned Men can delight themſelves in diſcourſing of the Weakneſſes of Man's Nature, of the difficulty, yea Impoſſibility of *keeping the*

(x) Phil. iv. 13.

'*the Laws of God.* Again (ſaith he) 'on the contrary Side, ſhould I ſay 'that we are bound to take up this '(*dixi cuſtodiam*) *Reſolution* with '*David*, but with Reſervation, that 'in this Life we can never be able to 'make it good; I do not ſee what I 'could do more to diſhearten, to 'deter Men from entertaining this 'Leſſon of *Chriſtian Reſolution*, 'which (above all Leſſons in the 'Word) I would have commended 'unto them. For what wiſe Man 'will attempt that which he knows 'before hand to be *impoſſible* p. 314.

'Is he bound (ſays he) to think it 'impoſſible? Shall he ſo diſcourage 'himſelf from the happieſt Experi-'ment in the World? I know many 'Men hold it impoſſible, and live 'accordingly: but I would have all 'under my Charge to *hold it poſſible*, 'and to live as they meant to prove 'it. *Page* 319.

R. Bacon, Ph. who collected and ſet in order Dr. *Rob. Gell's Remains*, ſays in the *Preface*, 'That he (the ſaid

'ſaid Dr. *Gell*) preached before 'King *Charles* the firſt (on *Epheſ.* iv. '10.) at *New-Market* in the Year '1631, a *bold Diſcourſe*, yet be-'coming him, teſtifying before the 'King, that Doctrine he taught to 'his Life's End; *The Poſſibility* (thro' 'Grace) *of keeping the Law of God* '*in this Life.*

In above 200 ſeveral Places of which Collection I find the ſaid *Doctrine* taught, and ſhall accordingly preſent the Reader with a few Inſtances thereof.

'O! What a World of People '(ſays Dr. *Gell*) are tempted by the 'Devil? What a World believe the '*Devil*, that he is ſtronger to de-'deſtroy, than the *Lord Jeſus* is to '*ſave*? What a Multitude are ready 'to ſtone *Joſhua* and *Caleb*, and who-'ever are led of their Spirit, who 'dare declare the *Power of God* and '*his Spirit*, and ſay that they are 'well able to overcome and deſtroy 'Satan, and tread him under their 'Feet. *Vol.* I. *Fol.* 18.

He

'He who commands thee this 'Duty (ſays he) *is the Way, the* 'Truth *and the Life, the Wiſdom,* 'the *one Lawgiver*, who knows what 'we are able to do, and therefore 'would not give us an *impoſſible Law*. 'He is the Power of God, he is rea- 'dy to impower thee to all what- 'ever he commands, only he re- 'quires that thou comply with him. *Ibid.* 148.

'We pray, (ſays he) and are here 'taught to pray, that *God's Will* 'may be done on *Earth*, and that ſo 'as it is done in *Heaven*; yet hold 'Opinion that it cannot be, *ſo done* 'on *Earth as it is done in Heaven*. 'Is it not evident, that the Com- 'mandment of the Lord is his 'Will (y) Is it not as manifeſt, 'that the Lord here (*Mat.* vi. 10.) 'teacheth us to pray, that, that 'Will of the Lord may be done, and 'that on *Earth* as it is done in *Hea- 'ven*? Is not therefore ſuch Opinion directly

(y) Pſal. xl. 8.

'directly oppoſite unto the manifeſt and expreſt Word of God? Can they who believe that the *Will* of God is impoſſible ſo to be done, can they *pray in Faith*? Do not they who teach that it is impoſſible that the Will of God *ſhould be ſo done upon Earth, as it is done in Heaven*, do they not teach expreſsly contrary to the Word of God? Do they not teach the Doctrine *not of Faith*, but of *Unbelief*? Can ſuch be accounted *Miniſters* of the *Goſpel*, who teach directly contrary to the *Goſpel of Jeſus Chriſt*. Ibid. 156.

'They belive (ſays he) that the Devil can make a perfect wicked Man, but they believe not that its poſſible the Lord, whom they confeſs Omnipotent and Almighty, that he can make a Man *perfect*. Do they not aſcribe more Power to the Devil than to God himſelf. *Ibid.* 239.

'Our Lord (ſays he) the Wiſdom of God, and Righteouſneſs of *God*,

'would not give a Law that is *impoſſible*, nor blame Men for omitting and not fulfilling that which is *impoſſible*, and not feaſible to them. *Ibid.* 415.

'Wouldſt thou obey even to the 'Death of the Croſs; love the Lord 'thy God (ſays he) with all thy 'Heart: There is no Commandment 'of God impoſſible to him that loves. *Ibid.* 554.

'That it is poſſible, (ſays he) 'thro' Chriſt to turn away from all 'our Sins; and that all Iniquities 'ſhould be put away from us (a) 'that we ſhall be juſtified and cleanſed from all Sins, yea all Things, '*&c.* this is no *erroneous Doctrine*, 'but the very ſame which was 'preached by the *Evangeliſts* and '*Apoſtles*: That Jeſus ſhould be ſo 'called becauſe *he ſhould ſave his People from their Sins* (b) *That Jeſus is the Lamb of God that takes away the Sins of the World* (c) That God

(a) Rom. xi. 26. (b) Mat. i. 21. (c) Joh. i.

'*God hath ſent Jeſus to bleſs us, and to turn every one of us from our Iniquities.* That this is the very ſame Doctrine which the Apoſtle preached in this Text (*Acts* xiii. 38, 39.) when he ſaith, *That by this Man, is preached unto us Remiſſion of Sins.* Wherefore to teach Men that Remiſſion, and putting away of Sins, and Juſtification, and cleanſing from all Sins, is impoſſible in this Life, through Chriſt, and not to be believed, is to teach Men *Unbelief*; yea it is to teach deſpiſing of the great Grace of God, to teach falſe accuſing of God and his Ways; yea it is to teach Apoſtacy, and Revolt from God and his Ways. Hence we may learn how to judge of the preſent Generation, who think it a Thing altogether *impoſſible*, that Sin ſhould be wholly put away, removed and turned from us, though it be promiſed to be done by *Jeſus Chriſt*. Ibid. 703

'*No unclean Thing ſhall enter by any*
'*means* (ſays he) *into the holy City* *
'There is no Popiſh Purgatory to
'cleanſe us, and purge us from the
'Reliques of Uncleanneſs (which
'Men ſay muſt be in us, while we
'live in this Wolrd) — I need not
'prove this to you; therefore if
'ever we enter into the holy City,
'we muſt really, and not by Imagi-
'nation, and throughly be purged
'and cleanſed from Sin in this Life;
'ſince we know this, *Let us cleanſe*
'*our ſelves from all Pollution both of*
'*Fleſh and Spirit*. Vol. II. Fol. 80.

'Beloved (ſays he) to believe
'that God accepts Chriſt's Suffe-
'rings for us, ſo that we need not
'ſuffer with him, and die with him
'to all our Sins, is to believe a Lye.
Ibid. 240.

'What elſe do they mean (ſays
'he) who ſay that it's impoſſible,
'but that of Neceſſity we muſt ſin?
'Is not this to deny the *Reſurrection*
from

* Rev. xxi. 27.

'from the *Death of Sin*, to the *Life* 'of *Righteouſneſs*. Ibid. 349.

'*Jeſus Chriſt* (ſays he) is a *per-* 'fect Saviour, he ſaves us from eve- 'ry evil Work, both that which o- 'therwiſe we might ſuffer, and that 'which otherwiſe we might do. 'Firſt, That which otherwiſe we 'might ſuffer: This is the more to 'be noted, becauſe when we ſpeak 'of Chriſt as a Saviour, we do not 'commonly apprehend him accord- 'ing to the Largeneſs and Ampli- 'tude of Salvation, but confine his 'Salvation unto *this*, or *that*: As 'when we ſay he is our Saviour, 'and ſaves us from our *Sins*,—ac- 'cording to the *Angel's* Etymology 'of his Name. But when we en- 'quire, from what he ſaves, tho' 'the *Angel* ſays from *Sins*, we com- 'monly ſay, he ſaves us from that 'we moſt fear, *i. e. Puniſhment for* '*Sin*: But Puniſhment for Sin, is 'not Sin; if he *ſaves us from Sin*, 'he ſaves from that which is the 'Cauſe *of Puniſhment*. He is able

to

'to ſave us (εἰς τὸ παντελὲς) to the ut-
'termoſt. Ibid. 406.

'If the Lord (ſays he) deliver 'from every evil Work, then may 'the People of the Lord, his Belie-'vers, be ſaved and delivered from 'every Sin. This is a ſtrong Conſe-'quence: *A potentia ad actum non 'valet conſequentia*: As becauſe 'Chriſt is able to *ſave to the ut-'moſt*; therefore he will ſo do: This 'though it be moſt true, as appears 'by many Scriptures, yet the Con-'ſequence is not true: But when the 'Apoſtle ſaith, that the Lord will '*deliver from every evil Work*, it 'undoubtedly follows that Believers '*may be ſaved*, and delievered from 'all and every evil Work, and Sin; '*ab actu ad potentiam valet conſe-'quentia, from the Act which is pro-'miſed, to the Power this follows un-'deniably*. Ibid. 407.

'Hence it is evident (ſays he) that 'they who believe not, that the 'Lord is able to ſubdue all their 'ſpiritual Enemies, and bring them

'into

'into the Heavenly *Canaan*, they 'are truly ſaid to tempt the Lord 'by their Unbelief in the Power of 'God. *Ibid.* 667.

'And (ſays he) *The Law of the 'Lord is perfect, converting the Soul*, 'that is, the Law of the Lord is 'perfect in it ſelf, and maketh o-'thers perfect, which by the Aſſiſt-'ance of the Holy Spirit, faſhion 'and conform their Lives thereto. *Ibid.* 749.

'But (ſays he) we deſire not that 'God ſhould *cleanſe us from all our 'Unrighteouſneſs*, though that be 'added.* We love that too well to 'part with it, and ſay it is *impoſſi-'ble* to be cleanſed from it——and 'yet (ſays he) we have ſo much 'Religion (ſuch as it is) that it hath 'devoured all Honeſty, Truth, Juſ-'tice, Faithfulneſs; we have ſo 'much of the imagined Righteouſ-'neſs of Chriſt, that it pays our 'Debts for us, it feeds the Hungry

* 1 John i. 9.

for us, it cloaths the Naked for us, it relieves the Oppreſſed, viſits the Sick. In a Word, we are ſo righteous by the imagined Righteouſneſs of Chriſt, that we can neither live ſober, nor chaſte, nor juſt, nor honeſt, nor merciful, nor true, nor faithful; yet righteous all this while, by the imputed Righteouſneſs of Chriſt. We have ſo tenter'd the Righteouſneſs of Chriſt, that it ſerves to hide all our Unrighteouſneſs, our Drunkeneſs, our Whoredom, our Lying, our Cheating, our Couzening, our Oppreſſing, our Unmercifulneſs; in a Word, it is ἐπικαλυμμὰ κακίας *A Mantle of Religion to cover all our Knavery.* Ibid. 799.

'Is there not (ſaith he) a Promiſe of greater Grace (d) a Supply of more Help by the *Second Adam*, than loſt by the *Firſt?* Ibid 803.

'The Word Σωτηρία, *Salvation*, (ſays he) is conſiderable, either 1. in Regard

(d) Rom. v.

* Velamen

'gard of the Term *a quo*, from Sin: 'Thus it is a Deliverance from the 'Power of Sin and Pollution of it, 'and Puniſhment for it: Or, 2. In 'Reſpect of the Term *ad quem*, the 'bringing of everlaſting Righteouſ-'neſs, Life and Glory. We have 'both theſe together, 2 *Tim* iv. 18. '*The Lord ſhall deliver me from every 'evil Work, and ſhall preſerve me 'unto his everlaſting Kingdom.* Ibid. 807.

'Tis true indeed (ſays he) Degrees 'there are of thoſe that are born of 'God (e) yet is there no Degree ſo 'low, but hath with it an Ability 'of reſiſting, and not yeilding to, 'and obeying the World. *Ibid.* 819.

'But how is it poſſible for me '(ſays he) to overcome the World? 'This Conceit of *Impoſſibility*, O 'how does it blunt all Endeavours, 'and weakens Faith: See *Notes* on '*Col.* iii. 1. *They could not enter in 'becauſe of Unbelief.* Ibid. 827.

(d) 1 John ii. 12, 13.

'And (says he) how likely a thing 'it is, that this Age should afford 'many Friends of God and Christ, 'it appears by our Opinion we have 'almost generally entertained thro' 'out the whole Christian World, 'and more notably among us; *That 'it is impossible to be a Friend of 'Christ.* Is there any such Opinion? 'What else do we mean, when we 'say, it is impossible for us to do 'whatsoever he commands us, which 'is the true and proper Character 'and Note of Christ's Friends (f) 'Now who but a Madman or a 'Fool will ever go about to do that 'which is impossible for him to do? 'or which he himself apprehends 'to be *impossible*, which is all one? *Ibid.* 773.

Dr. *Hammond* in his Paraphrase and Annotations upon the New Testament, on 1 *Joh.* iii. says 'And so 'v. 5. when it is said that *Christ 'appeared, that he might take away*

'our

(f) Joh. xv. 14.

' *our Sins*, and *that there is no Sin*
' *in him*; 'tis evident that he came
' to take away our *Acts*, as well as
' our *Habits*, and that there was no
' *Act*, as well as no *Habit* of *Sin* in
' him: and ſo in all that follows, *v.*
' 6, 8, 9. *&c. one Act of Sin* is con-
' trary to *abiding in Chriſt*, that is,
' to adhering to him, to *ſeeing* and
' *knowing*, that is, to *obeying* him;
' *one Act is of*, or *from the Devil*,
' one Act as contrary to that *Seed*,
' that Purity, that Principle of Fi-
' liation, that is in him, that is
' *born of God*, and not only a Habit
' of it——what γεννᾶσθαι ἐκ Θεοῦ *being*
' *born of God* ſignifies, hath been
' noted, *Joh.* i. *Note b*, to have re-
' ceived ſome *ſpecial Influence from*
' *God*, and by the Help and Power
' of that, to be raiſed to a pious
' Life, agreeably γεγεννημένος ἐκ τοῦ
' Θεοῦ, *he that hath been born of God*,
' is literally he that hath had ſuch
' a bleſſed Change wrought in him,
' by *the Operation of God's Spirit in*
' *his Heart*, as to be *tranſlated from*

'*the Power of Darkneſs, into the Kingdom of his dear Son, transformed* in the *Spirit* of his *Mind*, that is, ſincerely changed from *all* Evil to *all* Good, from Obedience to the Fleſh, *&c.* to an Obedience to God *Fol.* 831.

Monro in his *Juſt Meaſures*, before quoted, ſays, 'So great is the '*Goodneſs* and *Benignity* (of God) 'and ſo perfect is the *Juſtice* of his 'Nature, that he will not, cannot 'command *Impoſſibilities*. Whatever he requires of Mankind by 'way of Duty, he enables them to 'perform it: His *Grace* prevents 'and aſſiſts their Endeavours; ſo 'that when they do not *comply* with 'his *Injunctions*, it is becauſe they 'will not *employ* the Power that he 'has given them, and which he is 'ready to *encreaſe* and *highten* upon 'their dutiful Improvement of what 'they have already received, and 'their *ſerious Application* to him for 'more, *to him that hath ſhall be given* Part I. p. 59.

'The

'The merciful God (ſays he) to 'be ſure will never enjoyn us any 'Tasks, but what he will afford us 'Grace to perform. *Part* III. *p.* 240.

'Certainly there are (ſays he) our 'Fleſh and Blood, our corrupt Na-'ture and Self-Love, that have ſub-'verted the Goſpel, repreſented the 'Precepts of it as *impoſſible* to be o-'beyed. *Ibid.* 310.

'Whatever *Heights* I may have 'raiſed it (the neceſſary Duty of Re-'ligion, ſays he) up unto, they are 'ſuch as are *warrantable*, becauſe 'evidently founded on the Doctrine 'of the Goſpel, which without 'Doubt doth not oblige us to any 'Thing that is *impracticable* or *im-'poſſible*. Ibid. 456.

'Since (ſays he) our bleſſed Lord 'in delivering the Chriſtian Doctrine 'to the World, intended that the 'excellent Precepts of it ſhould be 'obeyed, it evidently follows, that '*Obedience to them is not impoſſible* 'or *impracticable*. It were to be ſure 'very abſurd, yea, even blaſphemous

to

'to aſſert, that our merciful Re-
'deemer, who ſufficiently under-
'ſtood the Infirmities and Weakneſs
'of Mankind, and who came to de-
'liver them from the uneaſie Yoke
'of the *Jewiſh* Ceremonies on the
'one Hand, and from the ſavage
'and inhumane Rites of *Gentiliſm*
'on the other, ſhould himſelf bind
'unſupportable Burthens on his Fol-
'lowers, and preſcribe them Taſks
'that they were notable to perform.

'Indeed were Men left to them-
'ſelves, and if Obedience to the
'Precepts of the Goſpel were re-
'quir'd of them, in Virtue of their
'natural Abilities, now in this State
'of Degeneracy and Corruption,
'where the Power of vicious Habits
'is ſo great, and the Baits of mani-
'fold Temptations ſo cunningly ma-
'nag'd, by the great Adverſary of
'Souls, then they might juſtly cry
'out, *that it is impoſſible to obey*; but
'it is not ſo, we are under the Goſ-
'pel, which is the new Law of
'Grace; and which gives both the

'Will

'Will and the Deed, and which 'commands only, becauſe it gives 'Power to obey, Ibid. 81.

'Tho' of our ſelves, and *without 'him*, (Chriſt, ſays he) *we can do 'nothing* (g) *yet with him we can do 'all Things*; (and then adds a little 'lower) why ſhould any Duties 'frighten us, or ſeem *impoſſible* to 'us? And therefore our Lord had 'very good Reaſon to recommend 'the Precepts of the Goſpel to his 'Followers, as an *eaſy Yoke*; and a '*light Burden* (h) to which alſo his 'beloved Diſciple St. *John* gives 'his Suffrage, telling us, from his 'own Experience, no doubt: that '*his Commandments are not grievous* (i) Ibid. 82.

'To be ſhort (ſays he) ſince our 'bleſſed Redeemer, hath made O-'bedience to the Precepts of the 'Goſpel, to be as it were the very 'Eſſence of his faithful Followers, 'the certain Evidence of true Love

'to

(g) Joh. xv. 5. (h) Mat. xi. 30. (i) 1 Joh. v. 3.

to him, and the only undeceiving Mark and Character, that diſtinguiſhes them from the Hipocritical and hollow-Hearted, telling them at every Time, *if ye love me, keep my Commandments* (k) *He that hath my Commandments, and keepeth them, he it is that loveth me* (l) *If ye continue in my Word*, that is, in the Obedience and Practice of it, *then are ye my Diſciples indeed* (m) And to the ſame Purpoſe elſewhere, *ye are my Friends, if ye do whatſoever I command you* (n) And ſince, in fine, he expreſly aſſures us, that they only *who do the Will of his Father*, that is, who obey the Precepts of the Goſpel, which indeed are ſo many Declarations of what God will have us to do, *ſhall enter into the Kingdom of Heaven* (o) it is to a Demonſtration evident that to aſſert that (it) is *impoſſible* to obey the Precepts of the *Chriſtian Religion*, is all one as to aſſert that

(k) Joh. xiv. 15. (l)——xiv. 21. (m) Joh. viii. 13. (n)——xv. 14. (o) Mat. vii. 21.

'it is impoſſible to be a good Chri-
'ſtian, or to be ſaved. *Ibid.* 83, 84.

The Conclusion.

TO conclude, *Obedience to the Impreſſions which God* makes upon our *Souls*, of his *Will* and *Mind*: This is *Religion* and *true Chriſtianity*: This is the *Conduct* that we ought to be found in, in order to be *happy here* and *hereafter*. 'Tis not the ſubmitting ourſelves to the *Decrees*, *Determinations* and *Dictates* of *fallible Men*; to the *Rites*, *Ceremonies*, and *Injunctions* of Men, in Relation to *Externals*, but a *depending* on and *Compliance* with the *internal Light*, *Operations* and *Injunctions* of the *divine Spirit* in the *Soul*; having the Powers and Capacities of the Soul dilated and laid open to the Influence of Heaven, by an upright Application to God, and waiting on him with a Mind ſequeſtred from this World, and viſible Objects; with a Mind and Heart *ſeeking the Kingdom of*

God

God and his Righteouſneſs (p) *following Chriſt in the Regeneration* (q) *and doing whatſomever he commandeth* (r)

As every Man muſt *give Account of himſelf to God* (s) ſo let every one of us addreſs ourſelves to Him, his Son and Spirit, and hear what he ſpeaks in us, by his bleſſed Spirit, and what he ſpeaks to us by his ſacred Writings the BIBLE; let us frequently read *theſe holy Writings*, and as frequently turn our Minds to this *holy Spirit*; *for as holy Men of God, of old*, (wrote or) *ſpeak them as they were moved by the holy Spirit* (t) ſo Men of God now can have no adequate Knowledge of them, no Knowledge of them which is divine and ſaving, by any other *Medium*, but only the ſame Spirit by which they were wrote; for as they are *Things of God, ſo no Man knows them but by the Spirit of God* (u)

Laying aſide therefore the Power and Prejudice we may have received by

(p) Mat. vi. 23. (q)—xix 28. (r) Joh. xv. 14. (s) Rom. xiv. 12. (t) 2 Pet. i. 21. (u) 1 Cor. ii. 11

by *Education* and *Tradition*, the vicious Inclinations and Habits of *Malice*, *Guile*, *Hypocriſie*, *Envy* and *evil ſpeaking*, let us, *as new born Babes, deſire the ſincere Milk of God's Word* (in reſpect of what he dictates, both without us and within us) *that we may grow thereby* (w) that we may be fed and nouriſhed by him unto *eternal Life*; for as our Souls are *Spirits*, and want *ſpiritual* Suſtenance; ſo God alone is that *Spirit* which can yield it to us, and beſtow upon us the heavenly *Viands*; who can give unto us *the true Bread from Heaven* (x) and let us not content our ſelves with any Shadows and Figures of it; or any external or bodily Service; for 'tis the Labour of the Mind, the Hunger and Thirſt of the Soul, as influenced by the divine Spirit, that is the neceſſary Work, and proper Qualification for partaking *of the Meat which endureth unto everlaſting Life* (y)

As

(w) 1 Pet. ii.2. (x) Joh. vi.32. (y) Joh. vi.27.

As Mankind come into this *Exerciſe* of Mind ſo acceptable to God, and profitable to themſelves, from a true Senſe of their ſpiritual Wants, their *Cries* and *Prayers*, in and under the *Aid* and *Power* of his *Spirit*, will enter into the Ears of the *Almighty*, and have *Acceſs* to him, and meet with *ſuitable* Returns of *Comfort* and *Supplies* from *Him*. Here *Miniſters* will have the *heavenly Bread* to break to the People; they will not feed them with *huſky Notions*, with *dry* and *jejune Diſcourſes*, with humane Compoſitions, and *Words which Man's Wiſdom teacheth, but which the holy Ghoſt teacheth* (a)

As their Miniſtry will *ſpring* from God, ſo it will *lead to God*; 'twill not be a *dead*, but *living Miniſtry*; 'twill *reach* to the *Heart* and tend to raiſe it into a *living Senſe of God*; 'twill not impede and hinder the *Souls* of them who are breathing for

(a) 1 Cor ii. 13.

a greater Senſation of the *Life of God* (b) in themſelves, but will be a *Furtherance* and *Help* to them in that *divine Exerciſe*; and Miniſters and Hearers *will be made to drink into one Spirit* (c) *They will all eat the ſame ſpiritual Meat, and all drink the ſame ſpiritual Drink* (d) *and being fitly framed together, will grow into an holy Temple of the Lord* (e) In which *Temple* the Lord will dwell, and *delight* to do *Good* to theſe Souls who are thus *fitly framed* together in *Him*.

Such Souls will know beyond all Heſitation, the Certainty and Reality of the Exiſtence of the Deity. They will not only be convinced of that great Truth, from clear Deductions of Reaſon and Scripture, but will feel and witneſs it, by ſuch ſenſible tranſporting and delightful Manifeſtations of God in their own Hearts, as will make them

(b) Eph. iv. 18. (c) 1 Cor. xii. 13.
(d) ——— x. 3, 4. (e) Eph. ii. 21.

them no more to doubt of his Exiſtence, as *Monro* ſays, than they can doubt that the Sun ſhines, when at Mid-day, with open Eyes they ſee his Light and feel his warming Influences.

FINIS.

20 NO 65

Books Printed and Sold at the *Bible* in *George-Yard* in *Lombard-ſtreet*.

PIETY *Promoted*, in a Collection of dying Sayings of ſome of the People call'd Quakers. With ſome Memoirs of their virtuous Lives The ſixth Part, *price* 1 *s.*

The *Chriſtian Progreſs* of that ancient Servant and Miniſter of Jeſus Chriſt, *George Whitehead*: Hiſtorically relating his Experience, Miniſtry, Sufferings, Trials and Defence of the Truth and God's perſecuted People, commonly called *Quakers*. In four Parts, with a Supplement to the ſame. *Price* 5 *s.* 6 *d.*

The Life and Poſthumous Works of *Richard Claridge*, being Memoirs and Manuſcripts relating to his Experiences and Progreſs in Religion; his Changes in Opinion and Reaſons for them: with Eſſays in Defence of ſeveral Principles and Practices of the People call'd *Quakers*. Collected by *Joſeph Beſſe*. *Price* 5 *s.*

A Plea for Mechanick Preachers, ſhewing 1*ſt.* that the following a ſecular Trade or Employment, is conſiſtent with the Office of a Goſpel Miniſter

Miniſter. 2dly. that humane Learning is no eſſential Qualification for that Service. With a neceſſary Diſtinction between the Art and the Gift of Preaching. By *R. Claridge p.6d*

The Hiſtory of the Riſe, Increaſe and Progreſs of the Chriſtian People call'd *Quakers*, intermixed with ſeveral remarkable Occurrences Written originally in *Low-Dutch* by *William Seiwel*, and by himſelf tranſlated into *Engliſh*. The 2d Edition in *Engliſh*, revis'd and publiſhed with ſome Amendments. *Pr.* 14 *s.*

The Truth and Excellency of the Goſpel Diſpenſation briefly conſider'd, In the Interpretation of 2 *Pet.* i. 19. *We have alſo a more ſure Word of Prophecy.* Paraphraſtically deduced from the Nature of the Goſpel, and Chriſt's own Words: and conſonant to the Liturgy of the Church of England. *Pr.* 4 *d.*

Fruits of a Fathers Love: Being the Advice of *William Penn* to his Children, relating to their civil and religious Conduct. written occaſionally many Years ago, and now made publick for a general Good. By a Lover of his Memory. *Pr.* 9 *d.*